AMERICANISM IN AMERICANIZATION

BY

BAGDASAR KREKOR BAGHDIGIAN

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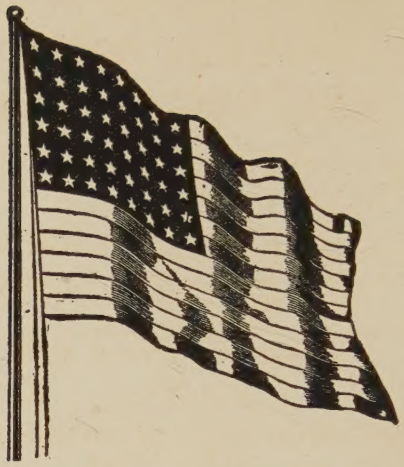

THE FLAG OF HUMANITY

By Bagdasar K. Baghdigian

I am the symbol of Liberty — the Liberty that enfolds individual freedom to bless others.

I am the symbol of Democracy — the Democracy that holds humanity in the bonds of brotherhood.

I am the symbol of Justice — the Justice that metes out to all righteously.

I am the symbol of Love — the Love that embraces all tenderly.

I am the symbol of Peace — the Peace that governs man with unselfishness.

I am immortal because I image forth these attributes of Heaven.

My tongue is the language of the Spirit. The Truths of which I speak heal the animosity of men and nations.

My mission is universal. Humanity is my field.

That's why I, the Stars and Stripes, am the Flag of Humanity.

AMERICANISM IN AMERICANIZATION

BY

BAGDASAR KREKOR BAGHDIGIAN

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FORMERLY DIRECTOR OF AMERICANIZATION FOR THE WOMAN'S CHAMBER OF COMMERCE OF ST. LOUIS

AND

AMERICANISM EDITOR OF

ST. LOUIS ASSOCIATION OF FOREIGN LANGUAGE NEWSPAPERS

INCLUDING THE FOLLOWING: "THE JEWISH RECORD" (JEWISH); "PRY ZECVODNIK POLSKI" (POLISH); "ST. LOUIS ES VIDEKE" (HUNGARIAN); "IL PENSIERO" (ITALIAN) "ST. LOUISKE LISTY" (BOHEMIAN); "NORADEN GLAS" (BULGARIAN)

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To President Woodrow Wilson, The American, who, re-stating the principles of the Declaration of Independence in the language of the twentieth century, inspired the peoples of the world to seek after things more divine, this book is gratefully dedicated by the author.

INTRODUCTION

An intelligent comparison of historic incidents should cause man to bow his head in humiliation. Times have changed. Human problems have become more subtle, but the human mind still persists in its primitive ignorance, selfishness and egotism. Take, for instance, the following:

"And the Apostles, when they returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

"And when the day began to wear away, then came the twelve, and said unto him, send the multitude away, that they may go into the towns and country round about, and lodge and get victuals: for we are here in a desert place.

"But He said unto them, 'Give ye them to eat.' And they said, 'We have no more but five loaves and two fishes; except we should go and buy meat for all these people.'

"For they were about five thousand men. And He said to his disciples. 'Make them sit down by fifties in a company.'

"And they did so, and made them all sit down.

"Then He took the five loaves and the two fishes, and looked up to Heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

"And they did eat, and were filled; and there was taken up fragments that remained to them twelve baskets."

Compare the foregoing incident with the American alarmists, who see all sorts of "perils" to America because of the presence of the foreign-born.

As of yore the cry of today is, "Send them away,—Lock the gates of the United States and leave them out!"

In spite of centuries of "culture" and "accomplishment" the same blind materialism that stood powerless before the presence of a need 1900 years ago is responsible for the foregoing.

One writer declares, "There are 20,000,000 people in America who have no understanding of our language and form of government; our basic industries are in the grip of aliens who

have it in their power to throttle the country at any time."

Nay, the number of our "aliens" is much larger! Analyze the ideals which have distinguished America, then compare the acts of the Americans with those ideals and behold the alarmingly large number of aliens — both native and foreign-born.

The Apostles stood helpless before the needs of the multitude when their sense of "supply" constituted "five loaves and two fishes." Today America stands "powerless" when she beholds the needs of the immigrants in terms of dollars and cents.

As the people came to the Nazarine Prophet because of His "works," so the world is flocking to America because of her "work." As in ancient time, so today America needs a leader, who can point out the fundamental needs of men and prepare the Americans to impart that spirit, which inspired Jefferson and Lincoln, to the multitude of the world, who are seeking refuge among us under the guise of political and religious freedom, or economic and educational advantages.

THE REASON FOR THE FAITH WITHIN

The Contrast

Contrast brings appreciation. Darkness enhances the beauty of light. Discord makes the heart yearn for harmony. Despotism makes one crave the blessings of freedom.

Having tested the curses of despotism, I speak feelingly for the healing influence of democracy.

The Persecution

As a child I went thru the massacre of 1895, which claimed as its victims from 200,000 to 300,000 Armenians. Those of us who survived were left destitute. . . . In 1896 my nephew and I took refuge among friendly Kurds of Asia Minor in order to esape a second massacre, for which plans were being made openly by our own Turkish neighbors. While there, with other Armenian refugees, we were arrested as "revolutionists." We were told by the Turkish officials that they were going to take us to the city, remove the skin from our backs to make

sandals, then throw our bodies into the Euphrates river. Our experience in the previous massacre made the anticipation of such torture most horrible. . . .

Since 1915 I have lost both parents, my brothers, a sister and all but a few of their families. Some were clubbed and tortured to death by the Turks, some died of starvation. . . .

Blessings of Democracy

I arrived in this country with 93 cents, with practically no knowledge of English, a boy without a home, without a country, nor friends understanding the problems of America who could help me adjust myself to the conditions in America.

Today I am an American citizen, a graduate of two American higher institutions. I have made many friends and enjoy life from a new and better point of view. . . . The greatest advantage I seem to have gained is the realization that we, of the Old World, have gathered here to work out the problems of humanity thru democracy.

Attributes of Americanism

Democracy invites us all to partake of her bounties. In order to do this we must first know its privileges, bury our past differences and overcome the old national and racial feelings that pitted one people against another.

We speak of liberty; but are we tolerant? We speak of freedom; but are we helping to lighten the burdens of our fellow men? We speak of fraternity; but are we grasping each other's hands with a feeling of common relationship? We desire democracy; but are we availing ourselves of its promises?

A Common Humanity

To the sculptor is given a rough and uncouth piece of marble from which to carve a noble form. Because of America's ideals and unselfish principles, we should be the sculptors of humanity. We have many people from the Old World. We should carve from this heterogeneous mass, the form of a common humanity, so that the Gentile in America may not work against the Jew, the Turk against the Armenian, nor the

other people contend for selfish national interests.

The Reason

I know autocracy instilled hatred, and democracy gives one the mental attitude to behold men as brothers.

I know autocracy sowed the seed of dissension and democracy bids men to serve one another for mutual benefit.

I know autocracy enslaved and democracy leads men to realize the privileges of liberty.

I know autocracy plotted for selfish gains and democracy imparts to the mind the idea of human interdependence and wipes out the feelings that pitted one people against another.

That is the reason for my faith in America.

WHAT IS AMERICANIZATION?

English Not Americanization

The idea that Americanization constitutes teaching English, American history and Civics to the foreign-born and making them citizens is unfortunate, because it avails nothing as far as the fundamental problems of assimilation are concerned. These things are secondary in an Americanization process, for a mere understanding of these subjects is no guarantee to assimilation.

Recently I met the editor and the owner of a newspaper which claimed to have 200,000 circulation. He came from England 55 years ago. He writes intelligently on matters concerning our country. He understands our government and knows our history and yet he said:

"I am not an American, but an American citizen. I am an Englishman."

Americanism Lowered

Again these educational subjects have been taught in the higher institutions all over the

world and still none of these institutions or their students have become Americanized any more than we have become Prussianized because we studied German, German history and government.

Maintaining that Americanization is a knowledge of the foregoing subjects brings Americanism down on a par with Prussianism, for autocracy alone imposes its language, history and government upon other peoples.

Despot's Tools

Those who hold Americanization in such light fancy and insist that the foreign-born should either learn our language or "get out," hardly realize that they are using the tools of despots in vain to inspire respect for America. In fact, the very spirit which animates these Americanization workers, is reviving in the immigrants the latent national and racial prejudices, prides and aspirations, which in turn muster a determination to maintain national self-preservation. When national existence of the foreign-born is so openly challenged, instinct appeals to the lower and higher senses of men to preserve the

sacred name and nature of their original nationality.

A striking example of this very condition was shown in one of our western cities. When every one was talking of Americanization, the 8,000 members of a certain nationality started a weekly paper in their own language and undertook the opening of a national school to educate their children in the mother tongue.

Cause of Reaction

The foregoing is only one of many such incidents. Had those who advocated Americanization a clear understanding of Americanism and worked according to the principle which it embodied, such reactions would have been an impossibility.

Personal Experience

Let me illustrate this point further. I used to be intensely nationalistic. My native land, Armenia, had fought for centuries to maintain her individuality. The persecution from the outside evoked a determination from the inside to die rather than to forsake the national ideals and standards. One blind determination to

"convert" met another determination "not to be converted" and it was the holiest of all the duties of men to preserve our nationality.

Judged by Experience

Of course, the difference between Turkish sensual teachings and American idealism is the difference between night and day. But when practically the same method of "conversion" is imposed upon an Armenian as was used by his former masters, his former experiences lead him to one conclusion. He then musters his physical and mental forces to fight the program. This is true of other nationalities who know how one nation plotted against another by imposing its language and history upon people within its own domains, and they do not hesitate to fight its duplication in America.

More Nationalistic

When I started to go to Grammar school, one of the teachers asked: "What is your name?"

I answered, "It's a hard name and I'll write it for you," which I did. She looked at it for a moment and then turned to me and said, "Oh,

give that up and change your name to Smith, Jones or a name like that and become Americanized. Give up everything you brought with you from the Old Country. You did not bring anything worth while anyway."

I was shocked by her idea of Americanization and thought to myself: "The Turkish sword did not succeed in making me become a Turk, and now this hare-brained woman is trying to make an American out of me. I defy her to do it."

After that I was more of an Armenian patriot than I had ever thought of being. Her remarks cut deep into me and I felt the pang, for I knew that without my childhood training to sustain me during my first two years in America, I would have gone under.

A Sad Plight

At this time I was struggling to prolong existence. My ambition was just flickering. My ideals had already gone over the rocks of shallow but subtle materialism. Fear dominated my life and utter helplessness stared at me from every turn.

Then my belief of the ideal America of human

brotherhood, Christian kindness, democracy and spirituality found no support from the existing conditions, for the seemingly American job, a slavish effort to keep that job, seven dollars a week, no chance to save any money and a mere animal existence had already become the portion of my life. I trembled at the apprehension that all these, without the hopes and the aspirations I had had, lead me to the inevitable end—the grave! Was I to be spared by Providence from the Turkish butchery only to be offered a sacrifice in America to satisfy the human lust for money? Was I to be robbed of my childhood training by a subtler teaching in the commercialized America, and still my parents to be held responsible for my new behavior?

Rome made holiday, while Christians burned at the stake! Why not make another holiday in America, while stupidly honest and inexperienced immigrants went up into the industrial flames? Then listen our writers jest about these "criminals" and "scums" of other countries! Oh, would that, in stead of such cruel, superficial and egotistical "judgment," they offered a sympathetic friendship to those im-

migrants, who grope in darkness caused by our complex industrial conditions!!

Purpose of Americanization

It was then that I went to live with an American family and from them I learned the real America — its higher side. I was told that that which was good in Armenia was of value in America. Other nationalities had brought with them their rich traditions and cultures and laid them at the feet of America. America did not want me to disown the virtues of my native land; she only wished that I would overcome those traits that did conflict with the spirit of democracy.

A New Consciousness

This intelligent explanation of America awakened in me a new consciousness which brought to me a new understanding of life. I realized that the purpose of life was to bring out of man the divine; that the greatness of a nation was not in the number of wars waged and the amount of territory conquered, but in its service to humanity; that the spirit of democracy can inculcate in man the principle of human re-

lationship and let each work out his life's problem according to this principle. I knew how in the Old Country favors were granted from a "favored class," while in America human limitations prevented its citizens from availing themselves of the best. Therefore it was up to me to share in the bounties of this land by acquiring a better knowledge of English.

Temptation to Retrograde

And yet, contrary to my determination never to retrace my footsteps, whenever Americanization is spoken of in terms of nationalization, identified with Prussianization, my loyalty to the Old Country begins to assert itself. A mental voice becomes almost audible in its defiance of the spirit back of such a movement. It is then that I am going thru my Gethsemane. My mental struggles become agonizing and terrific. I am then a witness to an inward struggle between mysterious forces, one contending for a broader vision of human relationship and interests, and the other retrograding to the same plane where people are contending for selfish national desires.

Importance of Democracy

The one reason why I have paid the price and remained loyal to my new convictions has been because, when I learned my lessons in democracy it was revealed to me that the interest of democracy was more important than my own human inclinations; that without its principles it would have been impossible for millions of foreign-born to have enjoyed greater advantages in a strange land; that opportunities in America were due to untold sacrifices and that in extending the American privileges to me, America trusted in my manhood to keep them inviolate.

But how about the millions of others to whom the old sense of nationalism is the paramount thing in life? How do we expect to approach them unless we find a common ground of interests? Is not this ground found in the proposition set forth in the Declaration of Independence, "that all men are created equal, that they are endowed by their creator . . . with life, liberty and the pursuit of happiness?"

Ideal and Actual

Where is "life," when a man ekes out a bare

living laboring all day and, in spite of his untold cares, has to attend night school, otherwise either work or some privilege is denied him by his employer?

Where is "liberty," when a man is denied employment or humane treatment by his fellow workers unless he becomes a naturalized citizen?

Where is happiness, when a man is made to think his economic interests demand that he abandon the language that expresses his joys and sorrows, his aims and ambitions, his yearnings and aspirations and acquiring another tongue, whose sentiment is foreign to him?

Hurtful Impressions

This is not what America wants to convey to her foreign-born, but it is the conclusion forced upon them by the works of many so-called Americanization experts.

Impotency of Methods

A mere knowledge of our language, history and government resembles a peach and an apricot tree growing side by side, getting nourishment from the same soil, drinking from the same water, breathing the same air, the same sun

causing them to manufacture chrolophyll, and yet each retaining its individuality.

A New Battlefield

Is it not, then, true that it is our ignorance of fundamental Americanism that has limited Americanization to the material aspect of America? If our conception of Americanization is correct, as it is revealed in the programs in vogue, why is it that a knowledge of English, civics and American history or even the possession of naturalization papers have not overcome, in the minds of the peoples of this country, the Old World differences, animosities, racial and national hatreds and all the small and big feuds that have pitted one people against another for centuries? Why is it that America has already become a new battle ground of the interests of other lands?

My reference is to pre-war activities of the German-American Alliance; the post-war plans of the newly organized Germanamerican Citizens' League; the Irish, and hundreds of other such propaganda works, which are being freely carried on from one end of the country to the other by hyphenated Americans.

Power of Fusion

Let us refer once more to the example of the peach and apricot tree. If I wish to have both trees yield peaches, I would remove a bud or a scion from the peach and graft it upon the apricot. In this I shall have to follow a definite rule, otherwise grafting will not be successful.

While English, civics and American history are necessary, as a gratifying element these are ineffective, for they stand for the externals and resemble the bark of the tree. The element that has power to chemicalize the mentality of the peoples of this country and make Americanism dominate their consciousness, is the spirit of democracy presented in its practical aspect by the native-born themselves.

Effective Americanization

Suppose you became acquainted with a foreign-born, became his friend and accorded him wholesome association and treated him the way you want to be treated. Then you spoke to him as follows:

"John, this is America. We have free public schools where your children may attend in the

day-time and you at night, without any cost to you. You may send your children to college for almost nothing.

"We have religious freedom. A man may worship God according to the dictates of his conscience. He need not contribute any tax to support a state church, for there is none in America.

"You are free to enter any business provided you are not violating the law.

"Your sons will not be conscripted, for military service in this country is voluntary.

"Your home is your own castle. You are secure in your person, house, papers and effects against unreasonable search and seizure.

Interest in Government

"As a citizen you have the right to take active part in the affairs of your own government and help elect its officers. It is in your hand whether your city, state and nation shall have your contribution toward their progress.

"Here you are forbidden by law to be a witness against yourself.

"Here all men are equal before the law. Not

where you were born, but what you are counts with us, and the humblest home in America may produce its Lincoln.

"Even in criminal cases no one can be deprived of life, liberty or property without due process of the law.

According to Citizenry

"These are some of the many things America has thought necessary to safeguard the interest of its citizens and develop the best in man. We are far from being perfect. That is because we are dealing with human nature. Our government is simply the aggregate of the standard of its citizens. That means that the better the citizens, the better our government will be. Will you come with us and help us bring out the best in us and give it to make America the land of sunshine?"

Sympathy-Conquerer

I want to answer parenthetically the argument that not knowing English, the foreign-born will not grasp the meaning of all that was said. That is true in a general sense. But no matter how limited one's knowledge of English is, that

altruism which prompts a man to befriend an immigrant is intelligible thru that universal language called *sympathy*. It is just like a man catching sight of water in a desert. Although he has not yet tasted it, he has already derived a sense of satisfaction and now he is on his way to quench his thirst.

Sore Spots Avoided

In the foregoing statements you have not touched on any racial or national tender spots. Nothing you have said or thought evokes resentment. You have simply presented facts, which show possibilities of attaining greater freedom. You have indicated how to materialize the yearnings characteristic to human nature. Without any preachment, you have inculcated in him a love for English and for American institutions. That love will inspire him to learn English and to acquire a knowledge of our institutions.

Americanism Not Commercialized

Again in the foregoing statements, you did not emphasize any economic advantages to be derived from a knowledge of English and the

possession of a naturalization paper. There is too much a tendency to seduce the foreign-born to become "Americanized" by over emphasizing a greater chance to make money, as a result of a knowledge of English and the possession of a citizenship paper. It is my conviction that he who "becomes Americanized" because of financial returns is never a safe citizen. He is not swayed by principle and the interest of democracy would be better protected without him.

The kind of Americans the United States needs are those whose new allegiance is due to a perception of a more fundamental truth as revealed thru democracy, fraternity and liberty. Such persons become at once attached to our institutions and work for their welfare.

Common Ground

Again, when you befriended the immigrant and told him of America, you met him on common ground. You exhibited none of that egotistical spirit manifested by most native-born when they come in contact with a foreign-born. You became his friend first. He began to think well of you. By suggesting to him the way to greater attainments you created in him a self

confidence perhaps never known before. Now practice what you preach by living up to the moral and traditional standard of America, and close up the last gap in the "grafting" process for that is what you have been doing all this time. When a life is thus animated with Americanism, it naturally inspires others with the same animation.

Fruits of Americanization

Am I right in the conclusion then, deducted from the foregoing experience and from my experience of eighteen months of active work in the field of Americanization, that Americanization is the process of assimilation of the ideals of liberty, democracy and fraternity? The test of this assimilation is the manifestation through the lives of the people of that spirit, which promised America religious freedom; equality of opportunity; universal education; the separation of the church and the state; freedom of speech and the press; majority rule with toleration of the rights of the minority; the rights of labor to receive adequate reward; the abolition of social, commercial, industrial and religious casts; the right of the peaceable assembly; an

interest in the civic welfare of one's community; a moral obligation not to deny others opportunities for progress and a love toward all races and peoples.

Spiritual Union

The cement of nationalism is found in the spiritual side of America. It is alone capable of bringing the people of all lands, now residing in this country, to unite to promote the interest of democracy through America.

WHAT IS AMERICANISM?

Safeguard to Progress

Americanism is a new political doctrine which sets forth the proposition that all men are created equal.

It is a form of belief that each individual, through divine endowment, inherently possesses the inalienable right to liberty and the pursuit of happiness.

It is a conviction that, at this stage of human progress, man has not yet attained to that perfection which would enable him to live according to the laws of God, therefore human laws are necessary to prescribe the limits of personal freedom.

Altruistic Civilization

It is an assertion that the people can be trusted to govern themselves with justice and fair play.

It is a creed that the will of the wise majority must be done.

It is the starting point of the best that is

yet to be, ringing the knell of all political and business corruption.

It is the interpretation of a new conception of life, where altruism dominates, ushering in the dawn of true individual freedom where reason and divine revelation move men to action.

It is a life actuated by a new motive, vibrating to the will of Heaven.

Life of Service

It is the "still, small voice" repeating anew the Sermon on the Mount and heralding the coming of a new social, political, economic and religious order.

It is a new order beckoning men under a new standard of conduct to learn the beauty of righteousness.

It is a new consciousness that life is service, and that true power is embodied in right rather than in might.

It is a new awakening to the knowledge that there is inherent power in goodness and purity, and that man's capacity for good is unlimited.

It is a religion in which all creeds unite to function for the good of all.

It is the light of joy in giving.

Form of Therapeutics

It is a conscious, invisible, but ever active, palpitating, onward-moving force that breaks all material barriers, overcomes false convictions, and raises its triumphant colors over crumbled dynasties.

It is the principle which unfolds the divine will to men, revealing the "substance of things hoped for."

It is a form of therapeutics that heals racial and national hatred and ill-feeling.

It is the voice of humanity gathering the nations and peoples under the banner of democracy, and giving them knowledge and a new vision.

Leaven of Goodness

It is the leaven that is destined to change the human consciousness as with divine goodness.

It is the torch of progress that lights the paths of the struggling ones in their journey from the material to the spiritual realization of life.

It is the sunlight that coaxes the best out of man.

It is broad-mindedness, which inspires life with devotion and happiness.

It is a new "kingdom" whose sceptre is in the hands of its people.

Cement of Humanity

It is the turning point in the progress of humanity, opening a new country before the wayfarer, wherein tolerance reigns with justice.

It is a desire to progress without coveting the possessions of others.

It is a tender consideration of the lowly in the paths of life and the opportunity to help them rise to exalted heights for the glory of America.

It is the shrine where the culture of the whole world is offered for the fulfillment of the mission of America as democracy.

It is an ideal which unites all peoples and languages for the triumphant ends of humanity.

THE NEW MANHOOD — THE AMERICAN

New Mental Attitude

I, the new manhood, represent a new mental attitude, a new patriotism.

I am a child of spiritual conception, free from national ill-feelings and racial antipathies.

I hold men as free born, possessed of infinite possibilities and blessed with the capacity for good.

A New Gospel

I hold forth a new gospel, even the gospel of brotherhood through Democracy.

I covet no man's possessions or position, for within my own individuality lies the seed of greater achievements.

I see all men equal, for I am the incarnation of Democracy.

A New Motive

I labor for the cause of humanity, for I am fraternally moved.

I tolerate and forbear the petty shortcomings of others and endeavor to instill in men

consideration for one another's welfare, for I am Liberty enthroned.

I emphasize honesty in business, integrity in government, purity in society, love in religion and justice for all.

I place principle above possessions, goodness above personality and righteousness above worldliness.

Divine Attribute

I respect man, for he unfolds the Divine Essence through courage, courtesy, thrift, tenacity, orderliness, fortitude, hospitality and magnanimity.

I am the foundation of a civilization based on altruism and I believe in a life governed by reason and revelation, for I am the New Manhood.

THE CONTRAST

Let's begin with several playlets. Just as we teach English to the foreign-born thru dramatization, so must we learn some subtle facts through action. Modern industrial conditions and economic hardships have practically stifled imagination and without a contrast the public cannot see great tragedies at their very doors.

Almost a Comedy

In one act.

Scene: In a grocery store in Charlestown, Massachusetts.

Time: A few years ago.

Characters: The Armenian owner of the store, clerks, a police officer.

Scene 1

(The manager is writing at his desk. Clerks are busy sweeping and fixing the shelves. Enters the officer in leisurely fashion. Says not a word and walks to the fruit counter, takes some fruit and starts for the door.)

One of the clerks — "What do you wish?"

Officer — (Stares at him, puts a plum in his mouth, does not say a word and walks out.)

The clerk — "This has become chronic, Boss."

The manager — "What gets me is, he hasn't got the decency to greet us and recognize us as the owner of the store. He'll learn his lesson when he returns."

Curtain

Scene 2

Scene: The same grocery store.

Time: The following day.

Characters: The same officer, clerks and manager.

(The manager is at the desk, writing. The clerks are putting up potatoes in half peck measures. The officer enters, pays no attention to anyone and walks to the fruit stand; helps himself to the fruit and starts for the door. The manager had already started from his desk. One of the clerks, myself, begins to tremble for fear of evil consequences, as a result of experiences in Turkey, for there an officer is a law unto himself.)

Manager — "Hey, you forgot to pay for that."

The officer — (still walking toward the door, opens the screen door and walks out. The manager grabs his coat tail.)

The officer — "What's the matter?"

The manager — "Nothing's the matter. We are still running this place. You forgot to pay for that (pointing to the fruit in the hand of the officer).

The officer — "It's only a little fruit."

The manager — "You haven't the manhood to be decent, and you don't deserve any. Either take the fruit back or pay for it."

(The officer does not say a word. Walks back and places the fruit in the basket and walks out.)

The new clerk — (relieved of fear, asks the manager) — "How is it you are not afraid of the officer? If that man had been in Turkey he would have killed you for that insult."

The manager — "This is free America and you do not have to submit to any imposition."

Curtain

A New Tragedy

In one act.

Scene: A dry goods store in Turkey.

Time: A few years ago.

Characters: The Armenian store keeper. His son. Turkish Soldiers.

(Enter six Turkish soldiers. The manager and the clerk sitting, jump to their feet to honor the soldiers — as the custom of the country demands.)

Soldiers — "Good afternoon."

The manager — "Good afternoon."

Soldiers — "We want to buy some chitari (material for making shirts, which is cut in seven or eight yards, folded artistically and placed on the shelves).

The manager — "Avet affindem (Yes, Sirs). (He takes down some chitari and shows it to them and explains the quality and the prices.)

The soldiers — "Show us better chitari. (Some of them are folding the material and measuring the opening of their pockets to see if it could be placed there.)

The manager — "Here is a piece of goods that cannot be readily matched."

The soldiers — "You do not have the kind we are after." (Meanwhile one of them pockets a chitari and they all walk out.)

(The manager and the clerk stare at each other and finally the latter speaks.)

The clerk —"Why didn't you stop them? We both saw them take it."

The manager — "Their word is law in court and we have no recourse. Furthermore, it costs less to lose the material than be kicked around, laid up and pay doctor's bills."

Curtain

A Drama

In one act.

Scene: On the streets of America.

Time: During the summer vacation.

Characters: Children, pedestrians.

(Tables covered with white cloth, placed on the lawns under canopies. Tumblers placed upside down on the tables. Under the tables, wash tubs filled with ice in which are buried bottles of soft drinks. Some have jars filled with lemonade.)

Children — "Mister, have a drink. Good lemonade, just for a nickle."

Pedestrian — "If you boys made it, it must be good and I must have a drink."

One of the children — "I'll take the money. I keeps the mon in this box." (Exhibiting a box.)

The pedestrian — "My, my, what a lot of money you fellows have got! What are you going to do with it?"

The children in unison — "We'll divide it and put it in the bank."

Pedestrian —"What are you going to do with it then?"

Children — "Oh, spend it. Spend it when we go to school."

Pedestrian — "Who'll take my money?"

One of the children — "I'll take the mon, mister."

All the children — "Sure, mister, he's all right. He's the cashier. Give it to him."

The pedestrian — "Good bye, boys. That was a fine drink. I hope you will sell lots of them."

The children —"Thank you, mister, come again." Curtain

A Tragedy

In one act.

Scene: The market place in Turkey.

Time: Fall.

Characters: A young Armenian butcher breaking into the provision business. At a little store, he has on display some meat. A Turkish notable with servants walking through the market place, stands before the boy's counter.

The Turk —"Who are you?"

The Armenian lad — "I am the son of so-and-so."

The Turk — "What are you doing here?"

The lad — "Selling meat." (The boy begins to show signs of fear and turns pale.)

The Turk —"Who started you in business?"

The lad — "My father gave me the money."

The Turk, to his servants —"Throw that (the meat) to the dogs." (Then turning to the lad), "You cur, you! You have no business to do anything like this." (Further cursing follows, then the Turk walks away. The meat is thrown to the dogs which run freely in the market places and on the streets in Turkey. The boy has no recourse, for Hadji Pasha is a law unto him-

self. The lad starts for home as tears begin to roll down his cheek.)

Curtain

Enough of the drama. The rest must be told in narrative form.

Even though the contrast between the Old World and the New is so strikingly great, as shown between Turkey and America, yet the life in the former held some advantages for its Christian subjects, which the latter, due to its complex industrial life, does not at first manifest to its immigrant population.

In passing let us note some of the characteristics of life in the Old and New Worlds.

Home Life Influences

Notwithstanding the financial limitations of the Old World, the majority of the immigrants own their fire-side. They lived at home where the family ties, permeated with affection, drew each member close to the others. Parents reared their children according to a long traditional standard and threw around their youngsters influences to strengthen their characters.

Each country from which the immigrants

come has a fairly homogeneous population. Each family is well known to the others. Each is governed by a certain tradition and every precaution is taken by its members to keep that tradition inviolate. Each town in turn is governed by a certain tradition and its inhabitants, as a whole, endeavor to keep the reputation of their home-town unchanged.

Simple Practices

The Old World standards have been simpler. Its industrial system is not so complex as ours. Its political life, being more or less autocratic, has been carried on upon paternalistic bases, and left the people with no political responsibilities. Its social life has been well graded and marked. Its economic life has made fewer demands and its religious activities have been moving according to established forms.

No Home Atmosphere

The United States, on the other hand, presents to the immigrant an entirely different set of conditions. Here they find themselves without home atmosphere. In many cases they are huddled in one room, where they cook, eat, wash and

sleep. Those with families are forced, by their economic conditions, to live in sections, which in their best, destroy any higher aspiration in man. Most immigrants are thrust into the heart of our industrial centers; and being so unlike the rural life from which they came, every change and every move brings new clouds over their minds. They are far away from the consoling words of their parents, whose protecting oversight no longer follows them. Even the age-long tradition that kept them in the straight and narrow paths of virtue, holds them no longer.

Confused Ideas

Again, in this new environment, new social, political, economic and religious ideas are thrust upon them; but neither the Old World training, nor the experiences of the New, help them to receive these ideas intelligently, or to combat them persistently in order to maintain that standard of life which they brought with them. As a result of these complex problems which the immigrants are not able to solve, they lose faith in the things of the Old World, and, not knowing how to find anchorage in the New, allow their

barks to drift. Their standards of living then become a menace to the aspired standard of democracy and sometimes their behavior becomes a disgrace to their national culture and achievements.

Biology attempts to explain this "riddle" by ascribing their behavior to the laws of inheritance, when a simple application of common sense and a friendly and a helpful environment would have saved the immigrants from this terrible fate, America from the threat of a lower standard of living, and biology its reputation.

Fundamental Error

It is sometimes argued that with all these considerations the immigrants enjoy greater privileges in America than they did in the Old Country. Perhaps it would be correct to say that the new-comers would enjoy a better life had the privileges of the real America been accessible to them. The contrary is true for the following reasons:

1. The refusal of most Americans to associate with the foreign-born.

2. The ignorance of the foreign-born concerning America.

3. The economic condition of the foreign-born.

4. The desire on the part of some early arrivals to exploit the new-comers.

5. The immigrants' environment.

6. Our industrial system.

The argument that the immigrants are "better off" here than there does not seem to be proven when we consider the environment in which they are forced to live, the terrible industrial life which has divorced the humanity in labor, the lack of natural home atmosphere to foster higher qualities in man, and the confusion that prevails because of the newness of everything in America. We err terribly when we persuade ourselves into believing that petty economic advantages are the one essential to nurture the fundamental side of life — the spiritual.

A New Bondage

I remember I had not been in America long when I lost my belief in Deity. With it went my hope. My aspirations for something higher

in America received a terrible jolt. Its freedom did not mean anything to me, because it had brought to me a new bondage — a bondage of something material, something mysteriously hideous, something unexplicable, which left me absolutely helpless. I wanted to go back into the very hell — Turkey — from which I fled. I preferred to go back and even be killed by the Turks, to enjoy just once more that something at home which carried a sense of satisfaction, hope, aspiration, — yes, that something which always took the welfare of others into consideration. But a Turkish law stood between me and my home.

A New Light

I do not regret that I was forced to remain in America, for later I discovered that which I had been looking for — the America with its tremendous spiritual significance, the America with its prophetic future. Then my eyes were opened. I did not wonder longer why the downtrodden of the world flocked to her shore. I did not wonder why people severed their century-old ties and sought new relationship, be-

cause it was clear to me that it was the spirit of humanity that was beckoning through America. It was the new order of things that was luring the peoples of the Old World to the shores of this continent.

But where are these builders of a new day? They are in the slums, where they are enjoying the chance to earn a few dollars more each week than they had in their home land. But they are face to face with spiritual famine, and on their faces is written, "You may have more money but you have less life." Their very existence is chilled with spiritual penury.

Result of Neglect

Let us not condemn them when they fail to measure up to our expectations. Let us not denounce them as unfit, when we find them awkward, timid and reserved, because of our failure to extend to them the helpful hand of fellowship and to show them the true spirit of America through our relationship with them.

Should we find them "fallen," let us withhold our verdict, "Morally unfit," because their dear ones trusted them to America believing

that our friendly contact and civilization would safeguard their virtues in their sojourn among us.

We send our missionaries to "better" the condition of other lands, but when the people of those same lands come to us, we allow their environment to contradict the best sentiments and the ideals of America.

AMRICANIZATION STUDIES

Unanimous Admission

All the efforts to "Americanize the foreign-born" carry with them the admission that one does not have to be a native born to be an American. In other words, it means that irrespective of one's place of birth one can be an American by acquiring a certain knowledge or a mental attitude.

Will the following course, given two years ago by the executive secretary of the International Institute of the Y. W. C. A. as a training course in Americanization to prospective workers in the field of Americanization, impart this necessary knowledge or mental attitude?

Section 1

1. Introduction.

Ethnological composition of Europe. Discussion of race and nationality.

2. Modern migration movements — Canada, Australia, South America, the United States.

3. History of Immigration to the United States.

(1) By periods.

(2) Legislative and political phases of immigration.

(3) Industrial phases of immigration.

(4) Social phases of immigration, crime, dependency, housing.

Section 2

National groups.

1. At home.
   A. Cultural backgrounds.
      (a) Education — religion.
      (b) Economic and political status.
      (c) Social life, art, music.
   B. National aspirations.
2. In America — location and occupation.
3. St. Louis. Number, history and location.
4. Groups to be considered under 1, 2, and 3.
   A. Teutonic Races.
      (a) English, Scotch, Irish, Scotch-Irish.
      (b) Swedish, Norwegian, Danish.
      (c) German, Dutch.

B. Slavic.
   (a) Russian.
   (b) Ukranian — Ruthenians.
   (c) Lithuanian — Letts.
   (d) Poles.
   (e) Czecho-Slovaks.
   (f) Jugo-Slavs, Serbians, Croatians, Dalmatians, Montenegrins.
   (g) Bulgarians.

C. Finno Ugrians.
   (a) Hungarians — Magyars.
   (b) Esthonians — Finns.
   (c) Turks.

D. Greco — Latin.
   (1) Italians: North, South.
   (2) Roumanians.
   (3) Spanish.
   (4) Portuguese.
   (5) Greeks.
   (6) Albanians.
   (7) Mexicans.

E. Asia Minor.
   (a) Armenians.
   (b) Syrians.

F. Jewish-Semitic.

G. Far East — Mongolians.
(a) Chinese.
(b) Japanese.

Section III. Assimilation of foreign-born.

1. Essential factors in assimilation.
A. Justice in dealing with the foreign-born.
B. Better Housing.
C. Opportunities for friendly contact.
D. Educational opportunities.
E. Different attitude on part of average American.

2. National efforts.
A. Federal.
(a) Immigration commission.
(b) Naturalization bureau.
B. State, national and private organizations.
(a) State activities — California and others.
(b) Immigration protective league, Chicago.
(c) Special section on National Conference of Social Workers.
(d) Carnegie Foundation (Allen T. Burns).

(e) National Church Council—Y. W. C. A., Woman's clubs.

3. Local efforts.

A. Public library.

B. Public schools.

C. Naturalization Bureau.

E. Private effort, Y. M. C. A.; Y. W. C. A.; Woman's Chamber of Commerce; Board of Religious Organization; Junior Chamber of Commerce; W. C. T. U.; Colonial Dames; Various churches and Settlements.

4. Teaching English to the foreign-born.

A. Various methods used across country.

B. Practical instruction in teaching English to foreigners (2 lessons).

5. Summary.

Nothing American

There is nothing peculiarly American in the foregoing subjects. These are being taught in the higher institutions all over the world. But what excuse there could be for offering these sociological subjects as Americanization subjects, other than ignorance as to what is Americanization, is beyond comprehension. Does not

this show that our assimilation problem is made harder because those who preach Americanization need to know what constitutes Americanism?

Source of Study

I have no right, perhaps, to sit in judgment of the Y. W. C. A. without offering a program, which, in my belief, will go far toward the solution of our vexed assimilation problem. If I were to give a course in Americanization, I would seek for material in the following sources:

1. The speech of Patrick Henry delivered before the Virginia assembly.
2. James Otis' "taxation without representation" speech.
3. The Colonial local self government. How? Where? Why?
4. The Declaration of Independence.
5. The Articles of Confederation.
6. The Constitution of the United States, with particular attention to the ten original amendments.
7. The writings of Washington.
8. The writings of Jefferson.
9. The writings of Franklin.

10. The writings of John Jay.

11. The writings of Hamilton -- the Federalist papers.

12. The Monroe Doctrine.

13. Daniel Webster's speeches.

14. Calhoun's speeches.

15. Writings of Garrison.

16. Lincoln's speeches.

17. Roosevelt's writings and speeches.

18. Wilson's writings and speeches.

19. Trace the development of religious freedom in the New World. How did it come about? Why? How safe-guarded?

20. Trace the development of suffrage rights.

21. Some critical study of the Constitutions.

22. Some critical study of our form of government.

23. Some critical study of other forms of government.

24. Liberty vs. personal freedom, license.

25. Democracy, its meaning, its origin and development.

26. The Golden Mean — the Republic. Why?

27. Class legislation vs. Mass legislation.

28. Individual responsibility in a democracy.

29. Our public schools, their aim and purpose and value.

30. The use and the abuse of free speech and freedom of the press.

31. Democratic tendencies in the old country. Where? How? To what extent?

32. American history.

33. Civics.

Needed Discovery

The purpose of the foregoing study should be to ascertain clearly an understanding of democracy and discover the principle which safeguards our idea of altruistic progress — a civilization that promises justice to all. Here the student will realize that the blind nationalism avails nothing by imposing its language, history and government upon others. In fact, such movements endanger the existence of the very nationality which it seeks to save, for such movements consciously and unconsciously, instill autocratic tendencies in the minds of the people and thus internally help the enemies who wish to overthrow that very government.

Principle at Work

The thing that America needs, and all the world needs, is not forcing others to learn its languages and history and become its citizens. America needs to make clear to the people of these United States the principle of liberty and democracy and let each individual solve his life's problem according to this principle. It is in this principle that we find lasting union. It is through this principle alone we avert conflict and bring greater progress to man. A glimpse of this principle will induce man to learn the language of that country, America, which promises greater freedom to man.

Principle Sacrificed

When the people have seen clearly that the violation of this principle brings to them losses — both material and spiritual —they will then by force of necessity comply with the demands of principle.This is so conclusively proven in the field of mathematics that it needs no argument. Furthermore in solving a problem man never refuses to undertake the work simply because

he has not at his command the kind of paper on which he wants to set his figures. To him the medium through which the principle is to be demonstrated is insignificant and he does not sacrifice the greater for the lesser. A study of the curricula of "Americanization schools," "programs," or "training mediums" have sacrificed principle and emphasized learning English and becoming citizens.

Purpose of Civics

A study of civics would reveal the avenues through which the ideals of America may be applied to the problems of life. In this study emphasis should be laid upon the causes and reasons as to why the various branches of our government were instituted and whether or not they meet present needs. If not, could they be made to function by improving some other avenue? For instance if the trial by jury is a "failure," will it serve the purpose of democracy better to abolish it, or will it be more logical to improve our educational system in order to improve the standard of citizenship, then change the present jury law to require a higher quality of jurors?

Homogeneous Feeling

The foregoing studies, altho not conclusive, would come nearer creating a homogeneous feeling among the peoples of America because they would inculcate the principles of democracy and lead men into discovering vast possibilities within. Homogeneous feelings then lead to a united movement toward a greater realization of the promises of America. In this united movement all worthy things will come to pass. Humanity will be the benefactor and the glory will rest upon America.

NATURALIZATION AND AMERICANIZATION

Easy Citizenship

The following is an extract from a letter printed in one of our dailies:

"From the report given out some few days ago, it shows that out of 17,000,000 aliens, only six millions are naturalized. . . . If the American people would have to undergo all the troubles, annoyances, rigid questioning and compliance with unnecessary rules and regulations put before the applicant, I am quite sure that very few of them would apply for citizenship papers.

"In some countries of Europe, after an alien has resided there for a certain number of years, he automatically becomes a citizen of that country. Why not apply the same law in this country?"

Useless Questions

Here are the usual questions asked an applicant for the final citizenship papers:

1. What is your name in full? When and where were you born?

2. Are you single or married?

3. If married, give the full name of your wife and where she was born and where she is now living.

4. If you have children, give the name, date, place of birth and place of residence of each living child.

5. When you came to this country what port did you sail from, what port did you land in and what was the name of the ship that you sailed in?

6. What date did you sail and what date did you land?

7. Where have you lived since you have been in this country?

8. Can you write and if so let me see you write your name?

Believing in Government

9. Do you believe in organized government? Do you believe in obeying the law.

10. Are you a member of or in any way connected with any society or number of persons

teaching disbelief in or opposed to organized government?

11. Are you an anarchist?

12. Do you believe in the practice of polygamy? Are you a polygamist?

13. Do you intend to become a citizen of the United States and to renounce absolutely and forever all allegiance to any foreign prince, state, or sovereignity and particularly to the king of .....?

14. Is it your intention in good faith to reside permanently within the United States?

15. Have you ever applied for admission as a citizen of the United States and been denied admission?

Two Witnesses

16. Do you understand that when you apply for citizenship you need two witnesses, who are citizens of the United States and who have personally known you to be a resident of the United States for a period of at least five years?

17. Do you understand that these persons must have personal knowledge that you are a person of good moral character and in every

way qualified to be admitted as a citizen of the United States.

18. Do you understand that if you are admitted to citizenship you must declare on oath that you will support the constitution of the United States, and that you will absolutely and entirely renounce and adjure all allegiance and fidelity to any foreign prince, etc., and that you will support and defend the Constitution of the United States against all enemies, foreign or domestic, and bear true faith and allegiance for the same?

Knowledge of America

19. What is the form of government of the United States?

20. Have you read the Constitution of the United States?

21. Are you attached to the principle of the Constitution of the United States and well disposed to the good order and happiness of the same?

22. Have you borne any hereditary title or have you been a member of any order of the nobility in the kingdom of .....?

23. If you have, you will have to surrender the same.

24. Are you perfectly willing to surrender the same?

25. What is the title of the chief executive officer of the United States?

26. Who is the President of the United States?

27. How is the President of the United States chosen?

28. Where are the laws of the United States made?

29. Who makes the laws of the United States of America?

30. How is Congress composed?

31. How are Senators elected and for what term?

32. How are members of Congrees elected and for what term?

33. What is the title of the chief executive officer of the state of .....?

Knowledge of State

34. Who is the governor of the state of.....?

35. How is he elected?

36. Where are the laws of the state of ..... made?

37. Who makes the laws?

38. How is the legislature composed?

39. How are the Senators elected and for what term?

40. How are the members of the assembly elected and for what term?

41. Who is the chief executive of the city of .....?

42. How is he elected?

43. What body conducts the general administration of the affairs of the city?*

"Quizz Classes"

All these questions are seldom asked of an applicant. When I went through the process of naturalization very few questions were asked of me. They seemed so simple and their 'annoyances" were so insignificant in view of the privileges which citizenship brought to me.

It is true that the questions are hard for those to answer who have gone thru "quizz" classes

* These questions are given in one of Peter Robert's books.

and have acquired a parrot-like knowledge of the machinery of our government. When the questions are shifted such applicants naturally give the wrong answer. The following from a St. Louis paper illustrates this very point:

Quizz Class Product

"It was a great moment in the life of Panagiotes Georges Livatas. He stood before United States District Judge Farris today, erect and smiling. He had vision of American citizenship.

"Do you believe in Anarchy?" the court inquired.

"Yes," smiled Livatas, white teeth shining.

"What is anarchy?" inquired Examiner Bevington.

"The court in America," Livatas answered, proud of his knowledge.

"Case continued," said Judge Farris. "Advise the applicant to study civil government."

The foregoing case is not an exception. In fact, it is a natural consequence of the "Quizz" method of citizenship training under the guise of Americanization.

Not Wanted

In view of the fact that it is so easy to become a citizen, if instead of acquiring a knowledge of the machinery of our government and going through the process of law and becoming a citizen, a man recommend European measures to "solve" an American problem, he is just the kind of a man we do not want naturalized. In most European countries even though a man automatically becomes a part of that country, he is not a citizen, as citizenship is conceived in America, he is but a subject.

Different Problems

Again, in most European countries, immigration problems are not so acute as they are in America. Here we are dealing with a heterogeneous mass of people such as have never before gathered into one country. For this reason we must have particular laws to apply to our own conditions. We cannot afford to allow a wholesale naturalization, without an investigation of the fitness of every applicant to become a loyal citizen. A wholesale automatic naturalization as recommended by the forego-

ing aspirant for citizenship, cannot insure a desirable class of voters. They must be made fit through training, and they must show their qualifications before they are granted the right of suffrage.

Civilization Valuable

If the gentleman quoted, who is looking for an easy access to American citizenship, were given a piece of land, underlaid with diamonds, would he abandon it the moment he discovered that he could not dig them out with a pickaxe? Would he not use his money and energy to get to the gems? Now, the thing that has given the diamond its value is progress. It would mean nothing to a savage. The value of diamonds is, then, the fruit of progress, or of civilization. The rapidity with which democratic governments are springing up everywhere shows that our form of government is in advance of those of the Old World. Our civilization, then, has further enhanced the value placed upon diamonds. Should not the gentleman, then, do all in his power to make our civilization secure in order to make secure his material possessions? The only real safe-guard of our civiliza-

tion is the ballot, in the hands of an intelligent electorate. No one can vote intelligently unless he understands the problems peculiar to our form of government. How can an automatic form of naturalization, as suggested by him, give us an intelligent body of citizens? How would they know how to use their suffrage rights unless they were properly trained? How shall we know that they are earnestly seeking to become Americans unless they make some attempts to become Americanized?

Wanting in Loyalty

It cannot be proven that the present naturalization law, easy as it is, has produced active and loyal citizens. How could an automatic naturalization law improve this condition? One of the first signs of loyalty asked of a new citizen is an ability to speak the language of the country which he has adopted and yet, prior to every election, politicians and their candidates appeal to the "foreign voters" through the foreign language newspapers in order to secure their votes. How long can our democracy persist under such conditions?

Reform Necessary

A big danger, which our own naturalization law imposes upon our own democracy is that it allows the ballot to be placed in the hands of those whose affections are still alien and who are no more capable of using it than a child is capable of running a railroad engine. In time of peace the ballot is the only real safeguard America has and yet those in whose hands it is placed have no more training to cope with the problems of our democracy than a child is able to solve a problem in geometry.

Some day we are going to substitute for the present naturalization law a five years of real education in democracy with a view to enable our citizens to meet present and future problems of our country according to the principles of government upon which these United States of America were founded.

Another danger, which our naturalization law imposes upon our own democracy is that it allows the wife of a naturalized citizen to become a citizen automatically. The illiteracy among the foreign-born women is greater than among men and in view of the present woman suffrage

rights the abuse of such privileges cannot be readily estimated. The only remedy to this condition is to require the wives of naturalized citizens to go through the process of the law and become citizens also.

Simple Example

Assuming that a great manufacturing concern allowed its employees to become partners automatically after a certain number of years of employment in its service without fixed qualifications to safe-guard the life of the institution, how long do you suppose that organization would last?

How necessary then for America, the greatest human organization in the world, to have fit partners to shoulder her work intelligently and safe-guard her interests persistently.

NOT BALLOT PROOF

Bullet Proof

The devotion with which our boys fought during the World War proved that America was bullet proof — at least for the time being.

The political corruption and the grafts in our state and municipal governments show that America is not ballot proof and consequently is liable to subtle dangers from within.

Voters Without Knowledge

Our educational system has not trained a large native population to appreciate Americanism. Nor have our naturalization laws, passed by the Congress of the United States, provided for the thorough training of the foreign-born before placing in their hands the privilege of suffrage rights.

In addition to all the foregoing and because of their service in the army and marine during the World War, 209,984 foreign-born were made citizens up to January 1, 1920.

It is safe to assume that the 66,000 foreign-

born illiterates in the army and marine were included in the foregoing number of the naturalized.

Right Reward?

While citizenship was a splendid reward to these men who fought for our cause, on the other hand, it was an injustice both to them as well as to America. To them, because we placed in their hands an instrument in the use of which they had no adequate training. To America, because these voters were not prepared to shoulder the responsibilities of citizenship and safe-guard the right interests of our country at the polls.

How would you like to authorize the following to have a voice in the management of your business affairs, to say nothing of the business of managing America?

To Perpetuate Americanism

Here is Arthuro Copobianco who spent six months in Camp Funston. He did not go across, but left the service a citizen. In one of his class exercises Arthuro wrote as follows:

"Gentleman I write you this leter. dat few

month ago I bout from your piple a gross of Ribber Heel and I fand dam to be very sotisfoctery so I wish you to seand me 2 more gross jiust sinnt as piasible."

The following Italian is 26 years old. At the time I knew him he had been in this country seven years and had served in the army seven months. When he entered the service he had not even had his first papers and yet he came out a full fledged citizen. He could neither read nor write even in Italian. He spoke very little English, so little that it was impossible to make himself understood.

Here is another Italian who is 43 years old and has been in this country 26 years, he speaks a little, reads a little, but cannot write. He has been a citizen 15 years. In trying to say that he had had no education he said, "Dem peoble get no big ejucate. Can't use, you know dem big words."

Ten Years a Citizen

Tony Baldi has been in this country 17 years, a citizen ten years. He was asked to write something about his daily work and bring it to class, he brought his naturalization paper the

following evening. Here are the answers of several questions he wrote:

"I been in this city of Saint Louis, Mo. about 17 years ago. My occupation is at ..... (giving the name of the firm he worked for) I am a American citizen of United States. I never been in American school, but I know some by grammatic book."

Sarran Garfalo speaks next: "I have been in the Unite States seence 1914. I have been in St. Louis, Mo. 5 years. I attend 1 year night school. American history (this was given as an answer to the question, What did you study?). I like to study Arithmetic. I like to be a Doctor. I am a citizen of the U. S."

Nineteen Years

Listen to Tony Porta: "I came in Saint Louis at 1902 November 2th. (Evidently he meant to say he arrived in America at that date). I arrived in Saint Louis December 7th 1902. I never gone at night school. I work for railway as motorman. I like to be a lawer (lawyer). I am an American citizen."

Joe Sandullo has this to say: "I have been

in America in the year 1908 I am strait to St. Louis City I tended the night school in 1918 in this place I studied American history I like study the most eretimetic and commercial letters. I am working in shoe factory I have the second citizen paper, since two years ago."

Joe Vece's story is as follows: "I have been in America 10 years. I came in St. Louis on 1913. I attend in night school on 1918. I work on Tailor shop at ....., I like to be a machinist. I am American citizen."

First Question Unanswered

Here is a Syrian who had two sons in the army. He could neither read, write, nor speak English. When he came before the Chief Naturalization Examiner he could not even answer his first question. At the time he applied for his final paper one of his two witnesses was sick. He was refused his paper. His plea with the authorities evidently did not bear fruit and he then returned home. A few days later he received a card from the court. He took his witnesses and secured his final citizenship paper.

Women Voters

Here is a Jew. He has come for information in regard to his securing his final naturalization paper. I am interested in his family and make inquiries. He and his family have been here many years. Some of his children are married and have homes of their own. They know English quite well.

"How about your wife? Does she speak English?" I asked.

"My wife can't read or speak a word of English," he answered.

"When you become an American citizen, your wife also becomes a citizen automatically. How do you expect your wife to vote intelligently if she does not read or speak English?" I questioned.

"Oh, that is easy," he replied, "I got two kids. They go to public school and know how to read and write, they can tell her how to vote and she can go to the polls and vote."

This woman, like other ignorant voters, was to be drilled as to where to place the cross signs and she was to go to the polls and follow instruction.

Unable to Write

Here is another aspirant for citizenship. This applicant for the final naturalization paper is also a Syrian. He is fairly able to answer the questions of the Examiner, but he is unable to sign his name. One of the witnesses writes his name and shows him how to copy it. The applicant copies it and although the name is not legible he is granted his citizenship paper.

Violation of Trust

Enough of these. Investigations will show numberless other cases of the flagrant violation of trust on the part of our officials. One versed in the demands of politics understands the why of such violations of trust better than I. But it seems to me the time has come when we must fasten responsibility and protect the interest of America. One foreign-born said to me: "We can have anything we want here. We wanted that Justice of the Peace . . . and we got him."

Another one said, "Whenever my people get into trouble and when I hear about it they do not stay in jail long. I calls up so and so and

they are out." Why not when the votes of his people count much in the politics of that city?

Ballot's Strength

Today we Americans are suffering from the sins of our omission as well as commission. For years we heard Lincoln's plea for the ballot in the words that the ballot was "stronger than a bullet," and yet we did little to elevate our citizenry in the use of their suffrage rights. Our law making body at Washington enacted laws that availed nothing in preparing the citizens in the fundamentals of Americanism and yet every year we are spending millions of dollars in fighting "radical propaganda" and wasting our energies uselessly. What we need is Americanism inculcated in the minds of the peoples of this country and not radicalism denounced. If you were conducting a class in mathematics what would the students gain, as far as that subject is concerned, if you devoted your time to denouncing the mistakes made by mathematicians? Just as the students need to be told of the principles of numbers, so the peoples of this country need to be educated in the principles of the Declara-

tion of Independence and the Constitution of the United States and the problems of democracy.

Further Reforms

The present educational test required of a voter is inadequate. Before I was allowed to vote for the first time the Election Board placed a box on the table and asked me to draw out a card. On it was an excerpt from the Constitution of the United States. I was asked to read it. I did. A child in the fifth grade could have done the same. Even this simple law is seldom enforced.

I suggest the following reforms to help safeguard the use of the ballot.

1. Repeal all state laws that allow those who have only the First Naturalization paper to vote.

2. Have a more comprehensive educational test for all voters (the first time). As a questionairre for such a test I suggest the following:

A Citizen's Obligations

Do you realize that citizenship in America means a solemn obligation to the principles of democracy?

What is Democracy?

Do you understand that this obligation means strict adherence to your oath of allegiance to the United States?

Do you comprehend that this means the relinquishment of all your political claims in the Old World?

If you are native born, do you realize that you are obliged to uphold the ideals of this country irrespective of party interests?

Why is a Republic better than a Monarchy?

What is the purpose of our government? Is it to furnish the means of livelihood to the governed, or to protect individuals in their efforts for self achievement and maintain their actions within the law and thus safe-guard the interest of the masses?

Why is our government like our citizens?

Do you see that this obligates you to be interested in the activities of your government and take part in it, learning to know its problems, to vote intelligently in order to sustain its interests?

What are some of the alleged municipal, state and national problems spoken of by our candidates?

Why must license be checked in a country endowed with the principles of liberty?

Will you give your undivided support to your municipal, state and national government?

Will you make it one of your solemn duties to vote at every election when possible?

Will you observe the right of religious freedom in practice?

These questions, which are only suggestive, can be modified to suit different conditions and geographical locations.

Five Years Study

Some day we are going to realize that the real test of citizenship comes after the applicant has secured his final papers. We shall then change our naturalization laws to insure quality rather than quantity in citizenship. An educational training ranging over a period of five years will give a better preparation for the discharge of one's obligations as a citizen than the present naturalization laws. Only a consciousness of our moral privileges and obligations, born of an understanding of the purpose and the spirit of democracy, will insure a body of voters

devoted to safeguard the mission of America with the instruments of peace.

Such devotion and understanding alone can make America ballot proof as well as bullet proof.

COERCIVE AMERICANIZATION

Wrong Tactics

We have nothing to force upon our immigrants. The immigrants need to assimilate our ideals for mutual benefit. We do not have to impose on anyone that which he needs; why should we then, intimidate our new neighbors into becoming Americanized? The man who tries to use the same tactics in disposing of a diamond, that he would use in passing off trinkets, is the man who must first learn the value of that gem.

A Beneficial Change

Whatever the cause of immigration, the immigrants are here to benefit from America, but no substantial progress can be realized by them unless they adjust themselves to the conditions and the demands of our country. If one were to go to school to specialize in mathematics, could he master the principles of that science by studying chemistry? The immigrants who hope

to progress in America with the Old World ideas and standards are in the same position. A merely bodily transition from the Old World into the New is not going to lead them into the land of success. They must change their way of thinking, adopting meantime American manners and standards.

Living Americanism

We do not even have to ask them to become Americanized. Merchants, generally, advertise bargains. Americanism has not yet fallen into the class of goods to be bargained off. We can be neighborly with the immigrants and let our lives manifest Americanism and its advantages. The immigrants will then see its possibilities for greater attainments. This is entirely different from saying, "You must become Americanized, learn our language, or get out of the country."

The Power of Being

Americanism is "giving a square deal," in terms of politics. Mere words do not convey altruism from one to another. Americanism is being, not pretending. Altruism does not force

its qualities upon any man. Someone has well said:

"Thou must be true thyself,
If thou the truth wouldst teach.
Thy soul must overflow, if thou
Another's heart wouldst reach.

"Speak truly and each word of thine
Shall be a fruitful seed,
Live truly and thy life shall be
A great and noble creed."

Supercede Coercion

During one of our Liberty Loan campaigns one hundred and twenty-five foreign laborers had each purchased a fifty-dollar bond. Every man believed that the money was lost, but that he had to buy the bond in order to keep his job. After a lawyer of their nationality had explained to them the purpose of the bonds and why we were at war, these same people invested $7,500 more in bonds. Here reason won where force would have failed. So reason and revelation must supercede coercion in Americanization.

AMERICANIZATION AND COLONIZATION

Colonization Beneficial?

There was a time, not so long ago, when we felt that one of the best ways to solve our immigration problem was to encourage our peoples to settle on lands in our rural districts. From this idea sprang up colonies of Jews, Italians, Armenians, Germans, Russians, Bohemians and others. Each nationality kept up its Old World customs and clung to its own language. Unconsciously we were creating a second Austria-Hungary. That country did not last long when only thirteen languages were spoken. How long, then, do we expect to last when there are fifty-four languages used in the United States of America?

Generations Unchanged

In some of these colonies, it is said by eyewitnesses that the second and the third generations of the people born here are today living in houses built according to the Old World

model, in which on the one side the animals are kept and on the other side the family lives. These families know only one language, their mother tongue. In the colonies composed of the people of the Orient, coffee-houses are in vogue, where the male inhabitants gather and idle away their time. In visiting these colonies one is reminded of the Orient with its peculiar Eastern atmosphere, so foreign to America.

Unassimilated

These people are living among us, are fed upon food raised in this country, are governed by our own laws, and yet, because of their isolation, it cannot be said, that they are a vital part of America. Their isolation has benefited neither themselves nor America and the responsibility which we have failed to face, has increased our problems tremendously.

It is said that an ostrich buries her head in the sand thinking that she is hiding herself from the hunter. In keeping ourselves aloof from the immigrants we have played an inconsistent ostrich game and, like the bird, we are not escaping the consequences of our failure to

live up to the ideals of democracy and accord to those, who have come to us, a genuine neighborly treatment.

Pleasurable Task

People go down into the mine in order to gain riches. They face tremendous obstacles and even dangers in order to hoard a large sum of money, and yet, they ignore the opportunity of enriching themselves and others with an ideal that imparts spiritual treasures to all. They are overlooking the practice of a teaching (of Americanism) that brings to men a real sense of freedom and assures them a sense of independence never known before. No matter how "detestable" an immigrant is or how awkwardly he acts it should be a more pleasurable "task" to associate with him and impart to him fundamental Americanism than recover material riches out of the depths of the earth.

The New Standard

Think what it would mean to direct men's thoughts toward an ideal that beholds every other man as brother and considers their interests interdependent with his.

Think what it would mean to humanity to have man seek to excell in spiritual rather than in the material, as at present.

Think what it would mean to the world's progress to help develop the individuality of men and let their achievements bring greater comfort to the masses!

Think what it would mean to the freedom of the future generations to inherit a new standard measuring a man's worth according to his services to his fellow men rather than according to his bank account as at present!

These things can hardly be achieved when we have isolated the immigrants into colonies and allowed them to continue with the ideals and ideas that are more or less autocratic.

These blessings cannot come to pass when we continue to live contrary to the ideals of the Declaration of Independence.

AMERICANIZATION AND PATRIOTISM

Provincialism Reigned

Most of my college mates came from the rural districts. They were extremely provincial and raised such petty social barriers that they made me wish they had had a chance to tour the United States of America and learn something of democracy and American ideals.

"Why is it that there is so much coldness between the native and foreign-born students?" I asked a woman student. "Is it because you feel that we have come here and are sharing with you the privileges that belong to you?"

"To tell you the truth," she said frankly, "that is it."

Wrong Attitude

"But," I said, "you have awakened to that fact too late. If that was your feeling, why did you allow us to come into the country? We are here, whether you like us or not. Some of us have already become citizens and are voting. Others are contemplating it. Would you like

us to vote according to our Old World conception of government, or would you want us to vote for the best interests of America?''

''Of course we want you to vote for the best interests of our country,'' she replied.

How to Learn

''How are we going to know what those interests are?'' I asked. ''The government did not tell us. It saw to it that we had a superficial knowledge of its machinery, but it did not tell us what it takes to run that machinery. How then are we going to know, if the native-born shun us and force us to live an isolated life and cling to our Old World ideals? Your association with us might reveal to us the American ideals in their practical nature. We could then learn things peculiar to our adopted country and use the suffrage privileges granted to us intelligently. Otherwise, however unintentionally, we may remain a menace to democracy.

New Patriotism

''In the Old World the battlefield is the place where one can display one's patriotism. But that patriotic spirit, whether displayed on

the battlefield or revealed in the secret chambers of diplomacy, is selfish, because it always takes something away from the opponent without giving anything in return. Our American patriotism, as I grasp it, is different, because our ideals are different. When the Americans have succeeded in planting the seed of liberty in the minds of our alien population, they have destroyed their belief in autocracy. When they have overcome their idea of class domination, they have given them the spirit of democracy. When all of our ideals have been implanted in the minds of these peoples, we have brought them under the influence of a new and a better consciousness through peaceful and positive patriotism."

"I never thought of patriotism that way," she answered.

According to Americanism

Just as a problem in numbers must be solved according to the principles of mathematics, so must we develop a homogeneous consciousness in America through the application of fundamental Americanism to our state and national problems.

As in harmony with the principle of Americanism our public schools should have direct supervision over all the educational programs for the foreign-born. The reasons for this statement follow:

The Only Medium

1. It is their job.

2. It is the only way to avoid duplication of work and waste of money.

3. It is the only way to educate the foreign-born to look up to our public schools, patronize them and respect the ideal back of them.

4. Being national institutions, our public schools have only one motive and interest; the

interest of the country at large. Hence they will have no ulterior selfish motive for their activity.

5. It can give trained and intelligent service to the foreign-born.

Ulterior Motive

The word "Americanization" carries with it the idea of a movement of national importance and it concerns the interest of America. Any organization using this term gives the foreign-born to understand that its sole concern is to promote the political welfare of America by helping to solve its assimilation problem. I know religious organizations who are in "Americanization" work because it affords an undetected avenue to further a program of proselyting.

Proof of This Motive

Read the following letters:

Woman's Chamber of Commerce of St. Louis
522 Title Guaranty Building
November 21, 1919

Mrs. J. W. D.....,
.....,
City.

My dear Mrs. D.....:

Will you please go to the home of Mrs. Joboksy, 2916 Sheridan Avenue, next Wednesday afternoon, Nov. 26th, at 2 for a class in English?

Yours truly,
B. K. Baghdigian.
Director.

Answer

St. Louis, Mo., Nov. 24, 1919.

To the Woman's Chamber of Commerce,
B. K. Baghdigian,

Dear Sir:

I am returning the reference you sent me and will ask you to take my name from the list of teachers as I find it impossible to attempt to do

this work and leave out the teachings of Christ entirely as you wish done.

Sincerely,
Mrs. J. W. D.....
(Address)

By Their Works

The following advertisement appeared in a religious publication:

"Christianization of the immigrants is necessary to Americanization.

"Itinerant Evangelism is the method used most effectively in GIVING THE GOSPEL MESSAGE TO FOREIGN-BORN CITIZENS.

"THIRTY MISSIONARY COLPORTEURS reading and speaking the languages of nearly all the European peoples are doing personal work in their homes, besides conducting missions, organizing Sunday-schools and classes for Bible study, distributing Bibles and other Christian literature.

"Rally Day offerings are used to support this special work.

"EVERY SUNDAY-SCHOOL should have a share in it.

"For further particulars write to The Missionary Department, Board of Publication and Sabbath-School work, Witherspoon Buildings, Philadelphia, Pa."

My Conviction

I am as averse to teaching denominationalism through any Americanization program as I am teaching it in our public schools and in my Am-

ericanization work I emphasized the fact that we should function with the same principle that governed our public schools. In fact, I made it plain that under no circumstances would I tolerate religious teachings under the guise of Americanization. On the other hand, everyone of our volunteer teachers were told that there would be no bar to the teaching and practice of honesty, kindness, thoughtfulness, tolerance, justice, friendliness, fair play and all the virtues of life.

Important Considerations

The wounds of religious intolerance were fresh in my memory. I also knew the price paid by the members of the American Colonies when they differed in religious belief from the masses. I had also realized the reason why the separation of the church from the state became one of the cardinal points of the first ten amendments to the Constitution of the United States.

In addition to the foregoing I had the following in mind when I insisted that religious propaganda must not be carried on under the guise

of Americanization as long as I was connected with the organization:

1. In teaching religion, what denominationalism was to be considered worthy of knowledge?

2 How were we to bar other denominational teachings? What was to be the standard of acceptance and rejection?

3. Was America suffering from a lack of denominational knowledge or from a lack of understanding of democracy?

4. Who was to determine that the immigrants' belief in Deity was faulty and who was to prove that the belief of the native-born was above question? How was this to be demonstrated?

5. Were not religious teachings under the guise of Americanization a violation of faith and trust when the nature of the work had given the immigrants to understand that our mission was a political one?

6. Were not religious teachings a gross violation of promise, and hence the violation of "Thou shalt not lie," when we had assured rabbi and priest that no religion was to be

taught to their own people by anyone connected with our organization?

7. How were we to overcome the consequences of this breach of promise and confidence?

8. How were we to prevent America from suffering from the revelation of betrayed trust?

9. What method were we to use to check rivalry among different religious beliefs?

10. Was not the very nature of the method contrary to the teachings of Jesus?

11. Was the consequence worth the venture, etc.?

Sadly Disappointed

At the close of an address on Americanization which I once delivered before a woman's religious organization, a woman came to me and took me to task because I had not said something about Jesus.

"I did not come here to preach," I said. Rather indignantly she insisted that I ought to have spoken of Him. She was sadly disappointed in my speech because of my omission.

"Madam," I said, "If you cannot see Christianity through its attributes, about which I

have spoken here, you will have no way to know Jesus should he stand before you."

Suspicion a Barrier

In starting classes in English I once went to ask the co-operation of a Greek. The first question he asked was, "What Church?"

"I am not working for any church," I answered. "Our work is carried on the same way as our public schools. We have nothing to do with religion," I assured him.

"Say," he insisted, "I know better. What church? How much are you getting out of it? You go and tell those D..... we were Christians long before they ever thought of being."

It was impossible to convince him that the organization I was connected with had not the ulterior motive of proselyting. Consequently I failed to secure his co-operation and that of other influential Greeks.

Requested to Withdraw

A certain denomination in St. Louis was having a meeting of its churches in the city. I think forty-five volunteers were promised us by these churches. Two leading members of a

woman's federated religious organization heard about it, attended the meeting and informed the good church people that we were not allowing religion to be taught in our classes, etc. They recommended that the volunteers be given to the Y. M. C. A. and to the Y. W. C. A. The result was we never received volunteers from this body. A member of this denomination told me what had happened and gave me the names of the two women.

Another Example

At one time I was teaching English to a class of thirty-three Poles and two Russians in New Market, N. H., under the auspices of the Rockingham County Y. M. C. A. One day the secretary said to me:

"Baghdigian, I shall never be satisfied with our work until I have carried to these foreigners the message of a personal Saviour."

I insisted that there was nothing that could justify his mode of approaching these people under the pretext of teaching English but with the ulterior motive of proselyting. He understood plainly, when I got through, that I could not be used to further any dogmatic ideas.

Belief's Failure

I deny that the mere *belief* of "Jesus Christ as Lord and Saviour" has prevented Christian nations cutting each other's throat for selfish gain.

And, thanks to Woodrow Wilson, I aver that an understanding of democracy and its purpose mustered enemy nations under the American flag to fight for human liberty.

What the world needs then is not a continuous abstract belief in a Diety afar off, but a practical knowledge of Liberty, Fraternity and Democracy, the attributes of God. For 1900 years we have had Christianity preached and for 1900 years the majority of Christians have *followed their human inclinations* and waited to realize the Kingdom of Heaven through some supernatural ways, instead of bringing it to pass through the application of the attributes of God (justice, kindness, tolerance, forebearance, orderliness, unselfishness, etc.) to the problems of life.

Missionary Rejected

When I was engaged in the field of American-

ization, one day I met a Syrian and talked to him about starting a class in English.

"What religion?" was the first question he asked before I had finished my sentence.

"I have no connection with any religious organization," I assured him. "We are interested in helping your people to learn our language. If you desire, we'll send you teachers of your own belief."

"That's all right," he said, and continued, "You know we are sick and tired of these missionary peoples. They come in every day. Only yesterday I threw one of these women out of my home and told her never to come again. I was born a Catholic. My father was a Catholic. If he went to hell, I want to go there, too. I want to be left alone."

Protect "Americanization"

Of course nothing, except their own consciences, could stop the sinister activities of these religious workers under the guise of Americanization, but it seems to me that they should be forbidden the use of the word Americanization, just as we are forbidding the condensed milk people to use the picture of our flag for label.

State and the Church

In the so-called Americanization activities of these religious organizations, there is another danger to America. The danger lies in that such organizations, in conveying to the foreign-born that they were functioning the duties of the state, tend to bring religion and the state closer together and thus violate the first amendments to the Constitution of the United States, which once and for all time, separated the church from the state and thus insured freedom of conscience to the world.

Violation of Americanism

Is it not strange that those who are supposed to uphold the interest of America are the ones who commit the first offense against her? The International Institute of the Y. W. C. A., of which I have spoken in my chapter on Americanization Studies, connected itself with a state university in order to give the "Americanization course" outlined in that chapter. At the time this connection was made, that organization still strictly held to its former rules, which left no doubt in the minds of any that the Y. W.

C. A. was organized to promote the teachings of the evangelical churches. Therefore the organization was strictly a "denomination" proposition. And yet that religious organization connected with this state institution strove to frustrate the first amendment to the Constitution of the United States, in order to promote Americanization!

Another Danger

Still another danger to America as the result of the work of these religious organizations is that their "Americanization" activities emphasize in the minds of the foreign-born the necessity of the church as a part of the state and the state as part of the church.

Most foreign-born, whom we wish to assimilate, are devoted adherents of their national churches, such as the Armenian National church, the Greek and Russian National churches, the Roman Catholic church, the Greek Catholic church and other non-Protestant religions.

Creation of Necessity

Consider the case of the Armenians. Loyalty to their church is not merely religious, but

it is an expression of strong national sentiment . . . "Driven from one master to another, seldom knowing political independence and unity, they have sought unity in their church, and rightly so." On the other hand, an entirely different condition in America has made the separation of the church and the state necessary. But the Armenian who learns the A. B. C. of Americanism, is not informed concerning its various aspects, and needs to have Americanism demonstrated to him. What is true of the Armenians is true of the other nationalities to whom the church is an inseparable part of the state.

A Greater Evil

Would it be a gross error, then, to assume that the work of the religious organizations tends to emphasize in the minds of the immigrants that in America, as in the Old Country, the union of the church and the state is desirable? This point, consciously or unconsciously impressed upon their minds, the new citizens would be likely to support the church against the state, should there be an issue to be decided

at the polls between the two institutions. Here you have a greater evil superseding a lesser one; for an alien without the ballot is not capable of as much mischief as an un-Americanized citizen.

Converts or Americans

The possibilities of America are unlimited. Only Americanization through Americanism can unfold these possibilities and place America before the world as the paragon of worth-while things, otherwise what would it profit America to gain hundreds of millions of citizens at the expense of Americanism?

THE FOREIGN LANGUAGE PRESS AND AMERICANIZATION

Many Language Papers

Not including the German papers, there are in America more than twelve hundred periodicals published in various foreign languages. These are read by almost nine millions of foreign-born people. In our present situation, these papers have a certain value. They have also their limitations. If their purpose is malicious, they are dangerous; but if they are intelligently edited, they can be made to stimulate a desire in the readers to become Americanized. The danger lies not in the fact that they are printed in foreign languages, but in that their teachings may be antagonistic to the ideals we are seeking to promulgate.

Do Unto Others

Recently a Federal judge, in granting naturalization, reprimanded the applicant for reading foreign-language papers. In an emphatic manner, he told the new citizen not to read any

papers but American. I wonder how we should feel if similar actions were taken against our papers in other countries? Would we tolerate it if our citizens in foreign countries were commanded to read native papers only?

The contents of the foreign-language papers are of direct interest to the immigrants. They give home news, tell about friends and about things that are closely connected with their family life, ambitions and aspirations. In short, each paper strives to satisfy the inmost desire of its readers.

Natural Attraction

It is obvious that the contents of our papers, as a whole, are not of special interest to the immigrants. This is because these strangers have not yet become a part of us. The general reading matter which is found on the pages of our papers, does not appeal even to those who can read our language. They have "gone through the mill," and the inevitable result is that, being rather serious minded, they enjoy only serious reading. Until the immigrant is Americanized, American papers have no magnetic attraction

for him. If we want the foreign-born to read our own papers, we must attract them to our journals and not force them.

The foreign press naturally is to the immigrants what the North Pole is to the magnet. The newcomers in their bewilderment turn to these papers for counsel and guidance. They are to the immigrants the connecting link between them and America, between the ideals of this country and their own aspirations, between the Old World sufferings that they have endured and the promises of the New.

A Change Necessary

Judging by the contents of the average American paper, I am forced to conclude that our papers do not seem to be conscious of their opportunities and responsibilities; otherwise they would emphasize the constructive news, rather than the destructive gossip. When our papers do become conscious of their power to mould real public opinion, two things will happen: first, they will improve their contents; second, they will help to inspire an admiration for us in the minds of our immigrant population by

portraying the good and useful activities of the American people at large, rather than heralding the evils indulged in by a few.

Unsuspected Danger

I am inclined to believe that some of the papers published in the English language are more dangerous than the foreign press. These papers reach a class of readers who are voters. A malicious person, with the right to vote, is more dangerous to America than the ignorant and unnaturalized immigrant. This does not, of course, excuse the fault of the one for the shortcomings of the other.

Americanism

Muveltseg es demokratia

Irta Bagdasar K. Baghdigian

Demokratianak nincs letajogo sultsaga ott, ahol a tudatlansag uralkodik mert a tudatlansag iker testvere az autokracianak, mig a demokrata a tudassal, mu veltseggel all legkozelebbi rokonsagban.

Egy igazi demokratikus orszag ban, ahol a nep hataroz, hogy ki es hogyan karmanyozza az

arszagot, ott rendesen a muveltseg magas nivon all. Amerikaban, mint, elismert demokratikus orszagban minden alkalom meg van adva a nep muvelodesert, s minden amerikai polgarnak erkolcsi kotelessege, hogy azon legyen, hogy ezen muvelodesi alkalmak igenybe vetessenek.

Egy muvelt egyen egy aol apolt fahoz hasonlithato, mely fat a leg nagyobb szelvesz is csak meginga de meg nem donthet; ez az arszag melyben mi elunk a muveltseg es demokratia egyutti apolasaval, szinten meg nem dontheto.

Fonto tehat, hogy gyermekeink rendesen latogassak az iskolakat es azon idegen ajku egyenek kik az angol nyelve nem birjak, azt elsajatitsak s igy a mulvelodes tovabbi terjesztesevel a demokraciat biztositsak.

An article by Baghdigian copied from *"St. Louis Es Vdeke"* by another Hungarian paper.

Natural Medium

The papers published in foreign languages, closely supervised, can be made part of the constructive program of Americanization. Carefully edited articles can be printed in all of them tending to stimulate a desire on the part

of the immigrants to become Americanized. When we have pictured in these articles the advantages of America, what immigrants have already accomplished, what is awaiting others, and how they may avail themselves of the privileges of our land, the present non-English speaking peoples will wish they too shared the privileges of this country. The wish is father to the deed. When we have won them to this extent, they will desire to learn the English language.

Method of Elimination

The foreign press has its place at present. It can be eliminated only with the immigrant's increased knowledge of the English language. At one time I regularly read five foreign weeklies. I could not easily have been forced to do otherwise. As my knowledge of English has increased, I have naturally turned to the American press.

Advertises America

The foreign-language press has another side. It is a commercial asset to the country. It employs hundreds of people. Having a world-wide circulation, it advertises America, her commerce

and industry. If carefully supervised it can be made a medium through which to promote ideals of America throughout the whole world.

THE FULL DINNER-PAIL AND AMERICANIZATION

Economic Solution

Sometimes it is said that the immigrants resent being Americanized. "Give us full dinner pails and we will become Americanized," is a retort with which we are familiar.

This means that before these immigrants consent to Americanization, they want to have their economic problems solved. Primarily the Americanization program of the nation is not meant to solve the economic problems of our immigrants, although it does this indirectly, since Americanization helps to acquaint the immigrants with the advantages, opportunities and possibilities of America.

Knowledge and Gain

Immigrants have come to America for the good things of America. In order to secure the things for which they emigrated, they ought to learn the language of America which would en-

able them to find the road to success. There is no other way.

A man starts to work in a bank. He begins with the low pay offered by the institution. He cannot demand the pay of a clerk, or of a teller. His present knowledge of business does not warrant a higher remuneration. As he gradually learns the business, he is advanced, his advance being proportionate to his knowledge of the business. Had the man demanded a bigger salary than his ability merited, he would not have been employed.

English the Key

The immigrant wage-earners want a "full dinner-pail." What do they themselves do to deserve natural and gradual increase of income? How can they do anything to win success if ignorant of the language of this country which offers the key to success? How can they take advantage of the opportunities and the privileges of America when they have not acquired the means of discovering them? How can they develop their possibilities and use them effectively when they are in a country whose language is unknown to them?

Knowledge of Law

When a child starts to learn arithmetic, he must first learn the simple processes. By and by he will be able to acquire a knowledge of the complex ones. When one goes to work in an establishment he must learn its rules and regulations. The immigrants have come to America, either to sojourn or to remain here, therefore they ought to know the laws by which they are governed in this country. This knowledge would be to their advantage and ours. But, how can they know our laws unless we provide facilities and means for learning our language?

Wrongs Not Inherent

Americanization is very far from nationalization, in the sense of Prussianism. Americanization means adding to the inherent traits of the immigrants the fundamental principles of democracy, and the awakening in them of a new sense of fatherland and human relationship. Americanization makes the peoples of these United States stand united in idealism and custom. The ideals of America, meant to be the best of the world's ideals, insure the working

out of the problems of life for the good of the majority. They are a curse to the selfish and the sinister and a blessing to the generous and loyal. This does not mean that everything is perfect in America. Things are perfect in America in proportion to the perfection of its individual citizens. The voters are responsible for the existing wrongs in America — wrongs not inherent in the American conception of democracy.

Immigrant's Help Needed

Those immigrants who feel that there is a great deal of unfairness here and that the effect of it is that they are not getting a "full dinner-pail," should make an effort to become a part of America. They should exercise their moral and spiritual powers in helping us to solve the problems of our democracy. The Government of the United States, if loyally obeyed, affords to all the economic and social advantages worthy of desire, and inspires in its adherents, a higher conception of life. Without this evolving higher conception no economic advantage is permanent.

Just as the increase in the pay of the bank clerk came to him as the result of his knowledge of banking institutions, so a "full dinner-pail" will be the result of a knowledge of the English language, of America's opportunities and of American ideals.

THE FOREIGN-BORN AND AMERICANIZATION

Natural Connecting Link

The Americanized foreign-born are the natural connecting link between the immigrants and America. The reason for this is a simple one:

1. They understand the point of view of the immigrants, their struggles, aims and ambitions.

2. They know the heritage of the foreign-born.

3. They know America, its promises and possibilities.

4. They appreciate the problems of their alien brothers and can sympathize readily with their difficulties.

5. They are better able to interpret America to the foreign-born in terms that are intelligible to the immigrants.

6. Having lived somewhat under autocratic rules the Americanized foreign-born know the contrast between despotism and democracy and can readily point out vast advantages to a law

abiding citizen offered by the Republic of the United States of America.

7. Having experienced the foregoing contrast they understand what it means to be free.

Without Privileges

In the Old World freedom was the possession of the dominant classes. The mass enjoyed no privileges. It merely toiled for the ease and comfort of its masters. There the will of him who was born of the chosen class dictated the conduct of the masses who obeyed its command like puppets. Again, there the mass was not supposed to think, and learning was considered dangerous to the welfare of the toiler, and unnecessary for his comforts.

Dawn For the Toiler

On the other hand, in America the dynamic words of the Declaration of Indepenedence had made man his brother's keeper, for through a personal consideration of one another's interests alone, America could prove that all "men are created equal." Thus the Anglo-Saxon civilization ushered in a new era full of possibilities for those who had had no privileges. This

new day brought greater responsibilities, all of which was to prove man's capacity to accomplish greater things. While in the Old World it was fate that had decreed masses to toil in obedience, in America the spirit of the new day instilled in men determination never to stop trying greater things until prefection is attained. Thus the handicap of birth, like slavery, became obsolete.

Thus the American citizen realized his privilege to change the laws of the land to promote his spiritual growth and perpetuate his physical comforts.

Fitting Questions

What then is the message of America to the foreign-born, when German and French, English and Irish, Armenian and Turk toil side by side without any political or economic conflict; when each may avail himself of the best the country offers without any detrimental effect to the country or to one another; when each may progress and prosper, as a worthy tribute to the fundamental principles upon which this country is founded? Does the citizen desire social or political advan-

tages, he need not plot against another. All he needs is to develop the best in him in order to occupy fittingly the place offered him as a reward of service.

Greater Obligations

The foregoing points devolve upon the Americanized foreign-born untold moral obligations toward the Anglo-Saxon civilization that has made America a possible home for the persecuted.

The first responsibility of the Americanized foreign-born is to help preserve that civilization. Then add to it, out of his own culture, such knowledge and refinement that are in *harmony with* the ideals of this country.

The Americanized foreign-born condemns the perfidy of the Germanamerican Citizens League which has declared as one of its prime objects the "preservation of the German language and Kulture" in America.

The real American cannot sympathize with any movement that threatens to make this land a rendezvous of alien agitators who pervert its freedom to further their alien purpose, which

naturally tend to duplicate Old World conditions in the New.

Signs of Loyalty

Greatest loyalty a foreign-born can show to America should be found in his conscious efforts to learn to understand in order to help preserve the wonderful idealism and laws that have made possible the assemblage of the hosts of the world under the Stars and Stripes. The adults have much to overcome before they can assimilate this new conviction of a government whose sole purposes and duty it is to function the will of the majority, to safeguard the rights of the minority and at the same time make individual development and unfoldment possible.

No Handicaps

The children of the foreign-born do not have the handicaps of their parents. They are ready to learn and assimilate that which their parents would accord them. Why not then turn them over to the public schools to be reared in the spirit of the institutions that typify Americanism? Why not send them where all children assemble as Americans instead as the children

of a foreign country in a school erected to educate them in the ideas and ideals of that nationality? What kind of a loyalty can induce a man, blessed of America, to rear aliens under alien influences and purposes when he has the opportunity to instill the spirit of democracy in children born in America or who have come here before they could be influenced by narrow nationalistic teachings?

Loyal Parents

Loyal parents should rear their children as Americans. If we had been an Old Nation and had Americanism been grounded deep in all of us, it would not have mattered where our children were educated. Since we are a new people, lisping in the A. B. C. of Americanism, it becomes necessary to eliminate all possible influences that might tend to perpetuate alien feelings and emotions in us and our children. The place to start the elimination of such tendencies is to send our children to the public schools where they come in contact with other children as Americans.

Language Loyalty

A knowledge of English is not an index to the loyalty of a man to America and yet, because the language of this country is English, we must learn it, preserve and perpetuate it. Other reasons why the foreign-born should acquire a knowledge of English follow:

1. A knowledge of English will, in a measure, prevent them from being exploited.

2. In a democracy a common language must bind all its people together.

3. The independence of immigrants begins and grows in proportion to their knowledge of English.

4. It is impossible for immigrants to feel at home when they are ignorant of our ideals and aspirations.

Democratic Responsibility

5. The aliens cannot shoulder their share of the responsibilities of democracy in America until they have learned to speak our language.

6. A unified standard of social and moral life cannot be made secure in America when

fifty-four languages are used to express many foreign ideas.

7. A nation can be united effectively only in one language, which becomes a common medium of understanding for all.

8. It is impossible to learn fifty-four languages and understand the aims and the ideals of all the peoples, but we can understand the desires of all through the English language.

9. Accidents in the factories, and at street and railroad crossings can be reduced only when the immigrants learn to read the "danger signs."

10. The immigrant's knowledge of English will not only help him and his family, but his community, his city, his state and his adopted country.

11. Our country is one hundred per cent secure only when one hundred percent of us learn to live up to the ideals it represents.

12. The different nationalities of America can stand on common ground only when they have a knowledge of English, and they can thus unite in keeping this land a haven for the persecuted.

13. Teaching English to foreigners will mean

a considerable increase in the number of intelligent voters.

English Indispensable

These facts lead us to the conclusion that the teaching of English to immigrants is indispensable to their welfare and necessary for the safety of our democracy. No one refuses a better job. Why then should immigrants refuse to learn the language of the country which helps them to get better jobs? A carpenter without his tools is as helpless as one is without the English language. English is the road to better opportunities to success, to better neighborliness, to better citizenship, to better standards of living, to obedience to the city ordinances, and to better and happier days.

No one claims that American civilization is the pinnacle of human achievements. But it is easy for an Americanized foreign-born to assert that it is the right road to greater attainments. Hence the obligation of the new citizen to help make further progress possible through loyalty and active service in the cause of democracy. The echo of such work will be the doing away

in the Old World of the conflict between various races and peoples, which has been done away with in America.

THE IMMIGRANT'S HOME

Questions

It was James Russell Lowell who said:

"New occasions teach new duties,
Time makes ancient good uncouth."

Has America made some of the Old World home observances obsolete? What then is the model home after which the immigrants may pattern theirs? How is this model home to be presented to the immigrants? Can the new immigrants teach us anything?

Ancient Good

The home life in the Old Country is adapted to meet social conditions produced by local need. In fact, their social life is a reflection of the home life. The home life in America is adjusted to meet conditions characteristic to this country. The immigrant faces a new social condition in America and with it become obsolete some of his home customs. In order to preserve the traditional

meaning of his home life, he should acquire a knowledge of the American home and adopt the customs that will enable him to meet new social demands.

A Common Practice

Most immigrant parents will not welcome the men friends of their daughters into the family circle and give them the freedom of the house. The young immigrant girl has been watching studiously the degree of freedom enjoyed by American women in their social life and when Old World custom places a limit upon her social life she becomes dissatisfied and often rebels against it. She then seeks freedom in places of public amusement, where this thoughtless and untaught girl becomes a ready prey to evil influences. She is assisted in her fall by the fact that she is ignorant of the moral standard of those with whom she is thrown for social intercourse.

Examples

I knew a young man of one nationality who wished to call on a girl of another nationality. Due to an Old World custom the young man

was not welcomed in the home of the girl. They met away from home . . . One day the parents discovered that their daughter was facing the responsibilities of motherhood. The daughter had brought on their home "irreparable shame" and they could no longer accept her in their home. She was ordered out of the house. The last I heard of her she was trying, as frail as she was, to earn a livelihood for herself and her baby by doing washing. The man deserted her.

What is the Model

This one instance, out of many, invites the intelligent attention of America to help safeguard the virtues of immigrant girls and save their parents from bitter humiliation and shame. But what is the model home and how is the immigrant to find it? Is this model home going to be the Italian? The Armenian? The German? The Irish? The Jewish? The Slav? The poor White? The negro? Or the home of any one of the other nationalities with whom he comes in contact in America long before he ever catches a glimpse of a real American home?

Aversion to Immigrants

The aversion of the average native-born toward the immigrants has made it doubly hard for the foreign-born to receive sympathetic cooperation in his adjustment to the conditions of the new country. This antipathy was so strong that as soon as an immigrant moved into the section of a city inhabited by native-born the latter moved out. Even the Bunker Hill Monument in Charlestown, Massachusetts, which stood in a settlement exclusively native-born, is now surrounded almost entirely by foreign-born. I do not mean to say that the foreign-born are not worthy to inherit the Bunker Hill tradition. I do mean that the reason which caused these Americans to change their place of residence was an irony upon our claims of democracy, because it was class distinction — the opposite of democracy — which created the aversion toward the foreign-born and left them to work out their problems in America as best they could, even with the Old World means. The Old World means have created foreign products and our country is suffering the consequences.

The Model Home

The idea of the American home brings several distinct points to mind:

1. Woman's elevated position in the home.
2. Fifty-fifty responsibilities.
3. Allowances.
4. Home comforts and sanitation.

Introducing the Immigrants

If the foregoing and more, too, are the cardinal points of the American home, why not introduce them to the foreign-born? How? By actually inviting them to your home and letting them see your idea of a home. This home readjustment must come through emulation rather than instruction, if we do not wish to antagonize them. Just as a fashion attracts people, and by its novelty leads them to adopt it, so must the immigrants be given an opportunity to see American home life at its best, if we would have them accept it.

Hurtful Prejudice

Much prejudice is afloat concerning the immigrant's home. No one can affirm that all the

points mentioned above are observed in every American home and so why should we seek perfection in the home of the foreign-born? Most foreign-born are thrifty, self-respecting, industrious, hospitable and neighborly. Americans who have come in actual contact with them have been much surprised at the discoveries they have made. They regretted that hurtful prejudice had kept them away from the foreign-born.

Not So Bad

"The ..... people we came in contact with were splendid and very enthusiastic," wrote one of the volunteer teachers who organized classes for me when I was doing Americanization work. "One wishes one had nothing else to do but just enter into this work heartily, but unfortunately most of us have to be tied up with others things. I wish I could go every day and talk to these people.

"One place, where we visited, we found a fine little woman, wonderfully bright, very sweet and lovely. Her home and her children were immaculate. We admired her wonderful crochet work. She then showed us many beau-

tiful things she had made. I told her we Americans would teach her English and she could teach us how to keep a kitchen and a home spotless."

Is This Fair

No one nation or one people has a monopoly on the beautiful, the good and the true. Each has something worthy of adoption by the others. It is this difference, this variety, that adds the "spice" to life. The American home must embody the fundamental ideals of liberty, democracy and fraternity. The native-born must concern themselves in safeguarding the honors of the new comers and thus help augment their love for America and their faith in the ideals of our land. Our "let alone" policy has not safeguarded the immigrants from evil influences, which have forced some to conclude that they have fallen "on evil times" and has shattered their dreams of liberty with honor.

As a debt to civilization is it not fair to ask that the native-born take an active interest in the homes of the foreign-born?

CLASSIFYING THE NEW AMERICANS

A Strange Feeling

There is a strange feeling in the air. It is in evidence everywhere. You feel it creeping into your thinking processes. You see it evinced by your neighbors to the right and to the left. It is sometimes compelling, sometimes repelling and often dominating. If you listen to its subtle plea it will enslave you back to the Old World impulses, eventually to autocratic tendencies. If you are faithful to your convictions of modernism, it will vanish from you like the dew before the sunshine.

Voiced Everywhere

This same strange feeling persists in most subtle ways and you hear it voiced by the man in the street, by the preacher from the pulpit, by the officer in his official capacity, by the lecturer from his rostrum, by the employer from his position and by the employee in his humble circle. By reason of the persistence of

this feeling the immigrants continue to remain in the eyes of the native-born as "foreigners" and the Americans are continually held as "different" by the foreign-born. Of course there are exceptions to this, but in a large majority of cases this is true.

In a recent referendum about the immigration situation this question was asked of a native-born:

Right Feeling?

"Would you accord the same privilege to the foreign-born you yourself would wish accorded to you by another government?"

His answer was, "Oh, we are better than they are," meaning of course that the Americans are better than the immigrants and hence more worthy of enjoying privileges.

As a result of such feeling, no matter how much the immigrant desires to be considered a part of this country, he continues to remain an inseparable part of the Old World. As long as this strange feeling persists it is impossible to inculcate unity among the different peoples of the United States.

Another Classification

Let me illustrate the foregoing. During the World War after having been rejected by the physical examiner for military service, I applied to the Y. M. C. A. for war work anywhere, even to Siberia, as long as I was given the opportunity to serve democracy. I had been educated here and at that time had been a naturalized citizen for seven years. I was not asked to fill out an application, but was told I would be notified in a few days what they had to offer me.

Two days later I received a letter from the St. Louis headquarters of the Y. M. C. A. with the following sentence in it: "At this time we do not have the opening where we could place one of your nationality to good advantage for either you or us."

When Americans?

How did they know there was no "place" where I could serve to good "advantage" when they had no information about me to form the basis of judgment as to my competency? Of what use was my citizenship, when even in such

a crucial hour I was considered incapable of serving America, because of my "nationality?" I was born in Armenia, but the very moment I was naturalized I became an American citizen. Why this classification, then, when our government spent thousands of dollars in sending men throughout the country to preach patriotism in order to unite the people? When will the new citizens be considered Americans and be given the same opportunity enjoyed by the native-born?

Were They Justified?

During the war a patriotic parade was to be held in one of our cities. Each nationality was asked individually to have a part in the procession. Those from the Allied countries refused to appear in line with the people from the Central powers. The Ukranian flag must not fly beside the French flag, insisted the natives of France. The foreign leaders said to the chairman of the arrangement committee, a native American, "Ask us to come in the name of America and we will all come with our Stars and Stripes." They were never asked. Many of these "foreigners"

were naturalized citizens of America, but they were asked to appear as the sons and daughters of other nations.

Making Americans?

In a city in the middlewest at the height of the Americanization fever a woman's organization conceived the idea of the "Gifts of the Nations," as a medium of assimilation of the foreign-born. Meetings were held at different intervals when programs were furnished by the different nationalities. The idea of these meetings was to show the native-born the art and the accomplishments of the respective nationality. As a medium of educating the native-born it was a short cut, but as a means to assimilation it was a very poor one. When the nationalities were thus asked to congregate, their national pride, prejudice and antipathies were aroused and brought to play. The national lines, closely drawn in the Old Country, are thus revived and emphasized. Instead of wiping out the national lines — for that is what we hope to accomplish through Americanization — this practice emphasized and re-established it in the minds of the foreign-born.

Making Aliens

"Those programs are wonderful." said a woman to me referring to another program similar to the foregoing.

"Yes, from your point of view, they are wonderful. But I see another side of it unknown to you and every night of these programs we are driving more nails in the coffin of Americanization. Of the nationalities taking part in the program there are more aliens now in the city than before and we helped to make them."

"But just think what those scenes from..... were! Just think what that meant to us!"

"I am thinking and I believe we can educate the native-born concerning the accomplishments of the foreign-born through our public schools, instead of thus re-making aliens under the guise of Americanization."

Hyphenated Americans

An Italian convert who had been working in a religious settlement house located in a neighborhood inhabited by his own nationality started an Italian-American Young Men's Association. The object was declared to make them good Americans. He had the support of prac-

tically all the Protestant Church organizations . . . and the Junior Chamber of Commerce.

These young men were born Italians and if the object was to make them Americans why then the hyphen? Why not Americans and Americans only? Why not get them to join an American organization instead of coming together as Italians first with the object of then being transformed into Americans? Why persist in classifying the new Americans?

Do you wonder then that the strange feeling spoken of at the opening of this chapter still persists! Who is responsible for it?

AMERICANIZING THE AMERICANS

Pertinent Questions

What are the principles of the Declaration of Independence? What are the privileges and responsibilities of an American citizen? What are the constitutional rights of an American citizen? In what way does liberty differ from license? Why is knowledge the basis of our national security? How does our form of government differ from that of the Old World? Why should each citizen vote? What advantages does democracy offer that autocracy denies? What are the responsibilities of the governed in a government "of the people, by the people and for the people?"

Knowledge of Americanism

If an American citizen, native or naturalized, is unable to answer these and kindred questions, he needs to become Americanized. He needs information on these points if he is to exercise his rights as a citizen in the interest of our land.

The American citizens are like farmers, who,

if they wish to become prosperous and progressive, must know the soil, the seeds, the fertilizers, the best methods of preparing the soil and the time of such preparation; the best time for seeding and harvesting; how to use farm machinery; how to keep books and to follow market fluctuations, in order to get the best prices for the farm products. They must be informed about various phases of farming. Farmers are different from day laborers, who must work according to prescribed regulations requiring practically no exercise of the mind. The farmer must labor both physically and mentally.

Citizen and a Subject

The difference between farming and day laboring brings out the difference between a citizen of the United States and the subject of an autocratic country. Furthermore, as a farm is improved or impoverished according to the farmer's knowledge and his zeal for farming, so our government is affected, for either good or harm, by the quality of its citizenship.

Citizens Interdependent

To continue the comparison, let us say that if a farmer is to become a good husbandman and

a desirable neighbor he must consider the interest of the people across the street or beyond the fence. He must reflect that if his fields are overrun with weeds, his neighbor's fields will be injured, for the winds and the birds carry the seeds over and drop them on the neighbor's soil. If his trees are infected with insects and he does not control them, his neighbor's trees will soon be affected. A farmer's indifference to his own welfare will vitally affect his neighbor.

This is true of a citizen's conduct in America. Whether his actions are good or bad, worthy or unworthy, they affect the neighbor across the way, while at the same time they help or hurt his country. It may be said that I am thinking of the ideal condition; but we must have the ideal, for our country's future demands it; besides, the nations of the world are looking to us as their worthy example.

Socialized Consciousness

An American citizen, then, must have a socialized consciousness. That is what we mean by the spirit of democracy. Without this, he is like that farmer who is a pest to his neighbors

and a detriment to the land. I tremble to contemplate the future of my country when I think of the millions of persecuted and pent-up peoples of the Old World, and the millions of other ambitious native-born who are at large in this country, each grabbing for himself and "letting the devil take the hindmost." There is enough in America for us all. We do not need to grab from another's mouth or plot in the dark for his position in order to secure a better place. Spiritually our ideals are big, broad and vital. They are potent enough to give us all the political, economic and social advantages our times demand, without robbing us of the higher conceptions of life.

Everpresent Help

"Truth is eternal and its endless change is fitted to the hour," said Lowell. So is democracy. Like the sunlight it follows us from the early morning of our political life. It sheds its light upon us throughout the day, so that in each hour of our progress we may be guided by its light, but we must progress with it. If we fail to avail ourselves of the privileges of

democracy, it will be useless to devise theories upon which to pin excuses for our failure.

Other Arnolds?

Benedict Arnold became a traitor when he tried to deliver a material stronghold to the enemy which was to help win a victory against the ideals for which our forefathers fought. Those very ideals were given to us in sacred trust after they were made secure from the enemy. Are we faithful sentinels, daily guarding them from alien thoughts? Arnold betrayed the visible guardian of our ideals. Are we safeguarding the invisible forces, the American institutions, our very ideals, that are nurturing, preserving and fostering democracy? Do we vote, and vote intelligently, at every election? Do we go about daily conquering the alien thought in America? If not, how do we differ basically from Benedict Arnold? Why not then Americanize the native-born?

MATERIAL FOR AMERICANIZATION

Pathetic Scenes

When the Armenians of our town were to emigrate to America, the neighbors would congregate in their homes to counsel them and console their parents who appeared very sad because of the uncertain future before their dear ones. In their simple way they would show to these immigrants-to-be the road to success and the path to destruction.

A Keen Disappointment.

I have often met in the United States, those whose conduct in the Old Country was held up to us as a model to follow, but whose example I could no longer follow with self-respect. Not only have their lives been a disappointment to me, but the idea that conditions in America had led them astray has been irreconcilable with what I believed.

The Great Struggle

Of course these boys came here with wonderful dreams and ideals. Bringing with them

centuries of rich traditions and splendid training, still possessing the dogged tenacity which was not conquered by Turkish oppression, they nevertheless lost the only refuge they had — their home connections. They had nowhere to go to nurture their best selves and re-affirm their faith in things worth while. In their struggles to find a connecting link with this country, they encountered great obstacles. They struggled a while, pleading to Heaven for deliverance. When help did not seem to be forthcoming, it appeared to them that they were only a few drops in the ocean of mental turmoil. They were submerged in an agony which was bitter and degrading. Then, turning away from their childhood constructive lessons, they said farewell to the sun and were carried off by the waves into the ways of darkness.

Immigrant Life Unappreciated

No, an American cannot realize what it means to be an immigrant and live as our immigrants are forced to live. But whom shall we hold responsible for the immigrants' plight in America? Not America, the ideal, the infallible prin-

ciple upon which this country was founded. America has given us all of its bounties. But we Americans, who have failed to catch the new spirit of America, who do not use these bounties to advance the cause of our country, and hence save the immigrants from degradation, must be held responsible; for it is we who tolerate these conditions, in spite of our ideals, and not our beloved country.

Useless Benevolence

It has often come to me that if instead of passing tracts to the immigrants at the port of entrance, the same money and energy could be spent to secure better housing conditions and wholesome environment, more could be gained for the cause of Democracy. The immigrants do not read these tracts after they have settled in their unwholesome environment. It would be interesting if these people, who distribute tracts, would live in the same deplorable housing and sanitary conditions that the immigrants are forced to live in and see how long they could keep up their faith in higher things.

Derison at Prayer

I remember the first time I knelt to pray in America, a sudden silence fell over the room. Later I found that it was a silence of contempt. "Can't you see," I was told, "if there were a just and good God things would be different?" My new environment was a blessing compared with that which I have seen in other sections of the country.

A Way to Mend

Oh, if we Americans could only rise above the idea that America is not safe unless the immigrants have our own particular theory of religion! If our church members could only carry the message of Christianity to the immigrants through love, brotherhood, friendship, kindness, forbearance, justice and purity! If we could only provide wholesome associations for them! There would then be fewer broken hearts in the Old World and fewer human wrecks in the New.

Instructions to Emigrants

To return to the point where the emigrants were being advised concerning their right

course in America, I still have the following instructions which were given to me in writing by my own father, and I submit them to your judgment as material for Americanization:

God Leader

1. Worship God and remember Him in all thy ways.

2. Pray every day. Ask God for guidance. Never forget Him.

3. Keep your memory and love fresh toward your parents.

4. Endeavor to make your parents happy in their declining years.

5. Aspire to be a great man.

6. Do not associate with a person permanently until you have tried him.

Personal Conduct

7. Never associate with the immoral.

8. Never be seen at questionable places, places which may tend to injure your character.

9. Think! Choose the best, then work at it.

10. Never have need for a gun.

11. Keep pure the name of your family, by your conduct in life.

12. Be clean in your person, in your work, and among your associates.

13. Don't be stubborn.

14. Appreciate the value of money. Don't be a spendthrift.

Moral Force Emphasized

15. Show such moral conduct in life that you may be worthy of greater honor.

16. Never be deceitful or dishonest in your work.

17. Don't be proud. Be gentle with your associates.

18. Keep away from any dishonorable work.

19. Be persistent in your work. You will be successful.

20. Never forget your Motherland. Eventually return to her.

21. Honor those who are older than yourself, whether they are rich or poor.

22. Write home.

Possible Objection

From the standpoint of a selfish American policy number 20 in the foregoing admonitions is the only one that might be objected to, be-

cause it tends to work against our national solidarity. But, when one's higher desires have not been satisfied in America, where is a better place for him than his Motherland? When he has not been made to feel at home here, what is there to hold him here? On the other hand, when the immigrant is made to realize that America holds the key to life's higher purpose, then no other geographical location can claim him permanently.

AMERICA AND THE AMERICANS

Why Love America

I have been often asked why it is that I speak of America lovingly, when I have had such a hard time in this country.

That is very easy to explain. A student of mathematics would not tear his text book to pieces because a classmate made a mistake in the solution of his problem. Now to me there is just as much difference between America and the Americans, democracy and the democratic, as there is between a principle of mathematics and a student. One is infallible, while the other is fallible, because human. All human beings are liable to err, the Americans as well as the Armenians. Why should I, then, hold America responsible for the shortcomings of some Americans? You would not hold the principle of numbers responsible for the mistakes of the student of mathematics.

Yearning for a Solution

During my first year in college disappointments lurked for me at every corner. I looked

for democracy and effective co-operation on the part of my American college mates, but only provincialism stared me in the face. Those who were kind to me were comparatively few. Loneliness hovered about me all the time. I asked myself, hundreds of times, the reason for the situation. I searched the library constantly to find books that might give me some light on the apparent coldness of the native students toward myself. I remained awake at night pondering my ill-fate. If only I had known what my faults were, I would gladly have buried them deep in order to gain friendly contact with my college mates. Books did not reveal to me the secret of the situation, nor did anyone tell me how I might overcome this feeling of strangeness and loneliness.

The Answer

Nearly every noon I walked to the college woods, threw myself down on the soft pine needles, and cried out my heartache, gazing around me to see if nature held the secret that would give me the key with which to unlock the gate. Sometimes I would close my eyes, think-

ing I might hear God speaking, and telling me that all was well. Sometimes an indefinite sense of comfort would come over me, but I would keep on reaching out and craving for something positive and definite. It was during such woe that the difference between America and Americans came to me, and thereafter I could no longer hold my adopted country responsible for the shortcomings of Americans.

AMERICANIZATION AND INTERMARRIAGE

A Definition

By intermarriage I mean between the foreign- and native-born, and between the peoples of various countries who are now residing in America.

No Short Cut

Some people think that intermarriage is the short cut to Americanization. There is no short cut to the solution of our Americanization problem. No artificial means can solve it. The natural process is slow, especially when we have no co-ordinated methods dealing with the fundamental principles based upon the needs of the situation.

Not Generally Happy

In the past intermarriage has not resulted in happiness in the main. Happy intermarriages have been comparatively few. These have been among the intellectual class, where the contract-

ing parties have understood each other. They have been united because of some irresistible force. Sometimes an ideal, perhaps, has brought them together, and naturally they have married in order that their higher aspirations might be realized.

A Natural Union

Marriage can result in happiness only when it is a physical union of intellectual and moral standards of the peoples of various countries. It may also bring contentment when each contracting party is striving for the same ideal. Otherwise no artificial means can bring happiness to marriage.

When interests differ in husband and wife, nothing can hold them together. On the other hand, when each is willing to sacrifice for the other and for the good of posterity, nothing can sever their marriage ties. Each contracting party, however, must have a sympathetic understanding of the other.

When there is discord between husband and wife, each pays a penalty for his or her mistake in contracting marriage with one of another na-

tionality without having understood the mental backgrounds, desires, aims and inspirations of that other. What of their children? Why should they share the misfortune of their parents? What right have people to bring children into this world, without having provided for their comfort and happiness?

Barriers Considered

Unless we have a sympathetic understanding with each other, unless, knowing the shortcomings of each nationality, we are faithful and willing to meet as man to man, intermarriage will not help us in our desire to Americanize the various immigrant groups through this method, nor can we successfully wipe out their racial and national lines.

Lesson of Agriculturist

An agriculturist does not sow his seed at random. He first finds out whether or not the seed is adapted to the soil. He then prepares the seedbed thoroughly before sowing. Unless we apply this same principle, in our attempt to assimilate our foreign population, we are going to fail to get good results, in the same way that a farm-

er fails to reap a bountiful harvest from the seed sown at random.

Spirit of Democracy

We must first become acclimated to America and her conditions. We must catch the spirit of democracy and realize that we, above all, are a part of One Mankind and that we, in this country, are working out the problems of humanity through the ideals of America. In order to hasten this day of happiness for all mankind, we must consider it a privilege to sacrifice our pride and prejudices and unite for the "unfinished task before us."

THE SOCIAL PROBLEMS OF AMERICANIZATION

Environment Considered

The major number of the problems of Americanization are social, rather than educational. Without solving the former problems it is impossible to succeed educationally. Indeed, socialization is a part of education. "A hungry bear will not dance," runs an Oriental proverb. Conversely, an ill-situated family cannot take advantage of an educational program as it should. The immigrants have to be readjusted to the conditions of our country, just as a plant from another country must be acclimated before a normal and healthy growth can be expected from it in its new evironment

Able to Fight

The plant brought from another country, however, has everything done for it. With the immigrants it is not so. The immigrants are human beings, with intellect to think and rea-

son. All we need to do is to co-operate and enable them to help themselves. In this co-operation we must establish the relation between the individual or the individual family on the one hand, and society on the other, and undertake the kind of readjustment that will promote a normal course of American activity for the new-comers. We should remember, however, that the immigrant, in his endeavor to become adjusted to new demands in America, does not need pity but sympathy. This will inspire him to fight his own battle, with our friendly advice and guidance.

Necessary Understanding

In considering the social problems of Americanization we must have a knowledge of the immigrant's background, the Old World habits and standards of living, their social intercourse, their standard of morality, their family relationships, their culture and accomplishments. This will help establish a normal contact with the foreign-born in order to effect the necessary readjustment.

Contrast Environment

In considering this readjustment, it seems to me logical to ask first, whether the present environment of the immigrants, in view of their past, tends to promote good citizenship. Why? Why don't the peasant immigrants settle on farms? Why does each nationality take up certain occupations in America? To what extent do the immigrants follow their Old World means of livelihood?

Causes of Emigration

What are the cultural differences between the various nationalities?

What are the governmental differences? To what extent are these people trained in self-government?

What are the causes of emigration? Political? Economic? Social? National? Psychological? Mere adventure?

Which of the foregoing causes prevails in different countries? Why?

Home Relationship

What are the conjugal relation of the immigrants? Do they intermarry?

What is the average size of the immigrant family?

What is the extent of divorces among them? How do the divorces compare among the first and second generation of the immigrants?

Are there more divorces among the nationalities in this country than in the native land?

To what extent does desertion prevail? What are the given causes of desertion?

To what extent do the foreign-born housewives help to augment the family income by working?

Among what nationality is child labor prevalent? Why?

What is the percentage of the foreign-born who become public charges?

How does this percentage compare with the poverty among the native-born?

Crime Among Immigrants

What is the nature of the crimes committed by the newly arrived immigrants? How does it differ from those committed by the first and second generation of the immigrants? Why?

How does the nature of these crimes compare

with those committed by the same nationalities in their native land? What causes the change in the nature of the crimes?

Other Problems

Are the children of the foreign-born more truant than those of the native-born?

Is employment among the immigrants steady or seasonal?

To what extent is the padron system practiced?

What is the nature of the immigrant boarding houses?

What is the nature of the recreation?

Reading over the foregoing sociological problems the layman may feel helpless in undertaking their solution. But each problem has its answer and the privilege of solving them is given us because we are capable of measuring up to our obligations and responsibilities.

IMMIGRANTS — OLD AND NEW

Vicious Propaganda

In recent years there has been much talk about the "scum of the Old World" pouring into America. Statistics are able to prove every point one wishes to make. The so-called racial lines are sharply drawn, characteristics are emphasized, "inherited tendencies" are magnified, and the misfortunes of countries are ascribed to peoples who had no hand in them. All this is done to prove that the people who come from the southern part of Europe are inferior to those who come from northern Europe.

Put to the Test

Who were the people that worked subtly to Prussianize our schools, our colleges and our industries? Who were the people that secretly plotted against our very existence as a nation, while they were enjoying our hospitality? Who were they that tried to bring us under the influence of a civilization — Kulture — which is diametrically opposite to our ideals and insti-

tutions? Which were the countries that stood aside, because of a policy, and indifferently watched German depredations?

Same Old Argument

The same arguments used against the immigrants from southern European countries were used against those who came from the northern part of Europe one hundred years ago. Here is an extract published in 1819, pages 18 and 19, from the Report of a Society for the Prevention of Pauperism in New York, City, "a society just as famous in those days as the Immigrant Restriction League of today." The report in part is as follows:

Loathing Immigrants

"As to the immigration from foreign countries, the managers are compelled to speak of them in the language of astonishment and apprehension. This inlet of pauperism threatens us with the most overwhelming consequence. From the various causes, the city of New York is doomed to be the landing place of a great portion of the European population, who are

daily flocking to our country for a place of permanent abode.

Augmenting Criminals

"This country is the resort of vast numbers of these needy and wretched beings. Thousands are continually resting their hopes on the refuge which she offers, filled with the delusive visions of plenty and luxury. They seize the earliest opportunity to cross the Atlantic and land upon our shores. . . . What has been the distinction of this immense accession of population, and where is it now? Many of these foreigners may have found employment; some may have passed into the interior; but thousands still remain among us. They are frequently found destitute in our streets; they seek employment at our doors; they are found in our almshouse and in our hospitals; they are found at the bar of our criminal tribunals, in our bridewell, our penitentiary, and our state prison. And we lament to say, that they are too often led by want, by vice, and by habit to form a phalanx of plunder and depredation, rendering our city more liable to the increase

of crimes and our houses of correction, more crowded with convicts and felons."

Falsity of Superman

When the human thought makes up its mind to reject anything, it will find enough excuses for doing so; but to twist the fact to suit arguments is unfair and un-American. There may be better reasons for restricting immigration for a period of years than the argument of the "scum."

Let us face these problems with the consciousness of our own responsibilities in solving them. Meanwhile let us not forget the part the "scums of Europe" played in saving the world from the threatened slavery of the "superman," of that "supercivilization" — the German Kulture — whose exponents, by the aid of subtle propaganda, have been known to us as the "highly cultured" immigrants who came to the United States from the northern part of Europe.

DEEDS NOT WORDS ALONE

Active Citizenship

1. Democracy must be made secure in deeds rather than in words — in Americanization first, naturalization afterwards.

2. Ignorance of our laws, standards and ideals cannot help to develop in us a conception of the equality of man.

3. Democracy cannot flourish when its citizens do not know how to safeguard its interests.

4. We should not extol our ideals with words when our lives contradict them in deeds.

Messengers of Democracy

5. Reason and revelation are the twin messengers of democracy.

6. Birth is accidental. Devotion to the principles of liberty and democracy makes one a true American.

7. We are 100 per cent Americans when we live up to the spirit of the Declaration of Independence and translate its language into conduct.

8. Democracy extends its hands to the man, not to his race, nationality, religion, or clothes.

Americans at Heart

9. Americans at heart count. Those who are Americans in form, only, misuse their privileges and pretend to be what they are not in reality.

10. Not America, but its voters, are responsible for the evils that exist. Good things are apt to be abused by those who have not learned to appreciate their true value. We must educate the voters.

Effective Weapons

11. Kindness and friendship conquer the world for democracy. We must extend a friendly hand to our immigrant neighbor or employee and help assert the standard of democracy.

12. A citizen of America loses his loyalty to the United States the moment he becomes a member of, and participates in, the political organizations of the Old World which promote autocracy and work against the policy of his government.

13. The creation of an American national

consciousness is impossible as long as democracy is interpreted in English and in fifty-four other languages.

The Greatest Fraternity

14. The greatest fraternity to which a man can belong is to be found in the United States of America. Learn to know its privileges and your own responsibilities as citizens and feel proud of the great Republic where the people from every point of the earth are united in one common purpose — democracy.

WHY IS AMERICA DIFFERENT

Similar Naturally

What is it that makes America different from any other country?

If I were to analyze the chemical composition in the body of an American I would find it to be in the same proportion as that in the body of an Italian.

If I were to survey the geographical formation of America, I would find it practically the same as the geographical formation of South America and Mexico.

If I were to survey the topography of this country, I would find it practically the same as the topography in other countries.

If I were to analyze the water in America, I would find it to contain two parts hydrogen and one part oxygen, the same as the waters all over the world.

The minerals in America are composed of the same chemical elements as compose the same minerals elsewhere.

If America is different because it is found between the Atlantic and the Pacific, why are not those other countries, bordering on the Atlantic and the Pacifice like America?

Where the Difference

As far as the visible things are concerned, there is no material difference between America and another country.

Why then is America different?

This difference we must seek in the ideals of America.

If I were to substitute for the Declaration of Independence and the Constitution of the United States the Turkish laws and the Koran I would have Turkey duplicated in America. If I were to substitute our Declaration of Independence and our Constitution for the Turkish laws and the Koran, I would have America duplicated in Asia Minor. Would not this change in Turkey bring a changed condition there? Would not this help liberate the same latent forces in man that helped develop our country?

Would the people of that country flock to the shores of America as they are doing now?

Would they be animated to emigrate by the same reasons which force them out of their countries today?

Is not, then, America different because of her ideals?

EDUCATION AND DEMOCRACY

Autocracy and Democracy

Autocracy and ignorance go hand in hand. In fact autocracy cannot flourish where there is true enlightenment.

On the other hand, democracy cannot live and progress where ignorance prevails. Democracy and education are twin companions. Democracy draws upon education for its vitality. Its salvation rests in a progressive mass of people.

Universal Education

In a true democracy, where every citizen helps to decide the government of the country and what conditions should prevail therein, education of the masses should occupy the foremost place in the minds of its peoples. Nothing should be done to curtail education and nothing should be left undone to carry education to every home and to every person. Where education does not develop the individuality of the indivdual then democracy cannot flourish.

Self Discovery

Mere learning is not education. When the individual is not trained to discover the untold possibilities within and develop his talents along the lines of his own individuality he has not been educated. Every one has within himself something essential to the progress of the world and needed by men. The chief duty of education should be to help the student in self discovery.

Blessings of Individuality

Our present educational system mostly trains the students to earn a livelihood, when this should be the natural consequence of the unfoldment of one's capabilities in terms of service. This system has imposed subtle limitations on man's possibilities. It has forced competition in business when there should have been cooperation; it has instituted enmity when there should have been friendship and caused suspicion when there should have been free exchange of ideas for mutual progress. The discovery of one indivduality does away with these petty contentions and ushers in a new day for the discoverer.

Pertinent Question

History has always repeated itself because men have failed to discover themselves and have followed in the by-ways of human inclinations. Let us illustrate:

A man had five sons. The first one went to college. Instead of attending to his studies he emphasized the social side of life and at the end of four years he failed to receive his diploma and degree.

The second, third and fourth ones did the same thing and ended their college careers with the same results.

The fifth son went to college, too. Instead of following in the foot-steps of his brothers he paid strict attention to his studies. When the four years were over he went home with a diploma and a degree.

History repeated itself in the lives of the four brothers. But history *did not repeat itself* in the life of the fifth brother. Why?

Reason for Repetition

For years we have preached Christianity and have prayed to realize the "Kingdom of Heaven on Earth." Yet when hardly our prayers have

left our lips we have turned aside and followed human inclinations and then have waited to see this kingdom enthroned on earth thru some mysterious power, when it should have been brought to pass through the application of the Christian attributes to human activities. As nations and individuals our actions have fallen short of measuring up to the Christian standards which we have preached. That is why history has repeated itself time and again.

No Repetition

Our democracy cannot flourish and remain permanent when its citizens in any way help history to repeat itself. Only individual development can reverse the trend of past failures and make greater achievements possible.

No greater development of anyone's individuality is possible unless he is trained to follow principle at any cost. I have tried to follow principle and in the hours of trial I have asked myself, "Am I here to perpetuate flesh or help preserve principle?" The answer has always come in favor of the latter and I have gladly faced the situations and paid the price. . . .

In this I have succeeded, in a small way, preventing history repeating itself.

Class Consciousness

When education emphasizes principle it places in the hands of the students the only effective tool to fight class consciousness of any kind. I remember at one time I had been associating with radicals — I. W. W.'s, Bolshevists and Anarchists.

One day I realized I had been hating my own dear friends. After analyzing myself and my thoughts I found that the reason for it was because they were rich and I was struggling to make ends meet. Because for years I had paid some attention to principle and had proven its practicality through Americanism I was able to overcome that feeling and gain greater freedom for larger tasks.

Money Not Success

Another mission of education is to measure a man's success in terms of service to his community, rather than in the size of his bank account. Not how much money has one hoarded, but what opportunities has he created for

the unfoldment of others' possibilities. Not how much money has he bequeathed to charity but what has he done to actually lighten the economic burdens of his fellowmen. Not how much has he donated to philanthropy of any kind, but what has he done to lessen handicaps in the way of men and lead them to think of the fundamental things of life. This should be the standard with which to measure one's real value.

Primitive Instincts

Contrary to our claim of civilization today, the average person persists in acquiring the means with which he may satisfy his primitive wants of hunger, sex and thirst. This imposes a serious handicap upon man's further progress and unless his desires are spiritualized he may follow Rome and Greece into decadence.

Deadly Terror

The fear of poverty is another one of the deadly enemies of man which education should help destroy. The fear of poverty has kept many in unhappiness. In fact, this fear is worse than poverty itself. Instead of enjoying the present it has kept people in the antici-

pation of troublesome tomorrows. The application of kindness, purity, love, goodness, honesty, diligence, patience and the other attributes of life, to the problems of life, is one of the surest cures for fear.

Wrong Attitude

Another curse which education should eliminate is the negative mental attitude of men. A study will show that whenever an idea comes to mind or when a proposition is made, the first argument advanced is a negative one. "It can't be done," is the cry. Many undertakings have been prevented just because of that worthless negative argument. A right education should train the students to try the ideas or propositions and actually discover whether they are possible or impossible and then give the verdict.

Biggest Undertaking

The biggest educational undertaking in our country is the training of our citizens to understand and practice the ideals of America. The wonders, embodied in those ideals, are revealed when they are lived. On many occasions I have argued with my college mates about the

ideals of America and instead of devoting their time to discovering what I had discovered in America, my native-born college mates zealously argued against me and tried to disprove my convictions. It was just like trying to discredit a man's word who had prospected and discovered gold.

Independent Individuals

Our educational system should train the individual citizens in the art of living by imparting to each the principles of life. This would enable each to solve his life's problem according to principle and do away with the folly that social service workers are necessary in the scheme of man's life. Such workers have no place in a democracy and there is no excuse for their being. Let us improve our educational system in order that it may produce independent citizens by giving them a definite rule with which to work out their life's problems. There is as much excuse for hiring social service workers to tag men and women around as there is to hire people to go around and tell others how to solve their problems in mathematics.

America a Reflection

America stands on the merits of its own citizens. This merit will remain a negative one unless we change our educational system to meet our ideals of civilization and ideals of government.

America's Needs

America needs citizens who will not pervert liberty into license in order to gratify selfishness.

She needs citizens who seek in obstacles opportunities for greater achievements.

She needs citizens who are capable of developing their individuality rather than trying to mimic the achievements of others.

She needs citizens whose knowledge of the fundamental things of life prevent them from being swayed by every gust of adversity.

She needs citizens who consider the interest of others sacred and do not stifle their just rights for any consideration.

She needs citizens who waste no time with the superficial and find joy in service.

She needs citizens whose conscious knowledge

of the spiritual enables them to reverse the present emphasis on the economic side of life.

She needs citizens who will not sacrifice principle for political, business or any other expediency.

UnAmericans

UnAmericans in any community are those who:

1. Take no interest in its civic life.
2. Allow their political institutions to remain in the hands of corruptionists.
3. Do not "care" to vote.
4. Neglect childhood and fail to instill into it the finer qualities of citizenship.
5. Provide sparingly for the needs of its educational institutions.
6. Sell cigarettes to minors or violate the laws in any way.
7. Gamble, whether it is flipping a coin or gambling on a larger scale.
8. Are interested in selfish movements and fail to co-operate in community enterprises.
9. Waste their time in idle gossip even though the demand for constructive work has never been so urgent.

10. Influence childhood and youth for evil.

11. Emphasize education for the scheme of making a living rather than for the ART OF LIVING.

12. Cling steadfastly to their dollar god and allow their community to remain an ancient landmark in this 20th century.

Causes Within

We often look to outside causes for human sufferings and calamities. The fact is that, in most cases, we ourselves are responsible for these very conditions. Today we want peace and prosperity. We want to see the day when there shall be no wars. Democracy offers us the medium through which to secure these things. But the effciency of democracy is in its application to our every day problems. True education should train the citizens of the land to apply democracy and all its kindred ideals in their relationship to one another. Through this alone they can avail themselves of the best in life. We were primarily created as brothers. Why not go back to brotherhood through democracy?

"To Him there is no East there is
No West, there is no North nor South.
To Him there is nothing, no line
Which traceth e'en a path for the trodding
Of his feet.
Yet by the simple turning of a word
Behold, we speak it East, West, North,
South, and the gates shut! What irony!"

It is we humans, who are responsible for the "simple turning of the word" which has brought differences among the peoples of the world. A true education, imbued with the spirit of democracy, will take us back where the spirit of brotherhood prevailed.

AMERICA OUR LAND

Promises Unbelievable

The name America came to us when the chains of despotism weighed heavily upon our necks. The ideals of the new land were unintelligible to us and its promises unbelievable.

How could a strange land and an alien people offer refuge to us when those whom we knew oppressed us?

How could we, strangers, receive the same advantages which the Americans enjoyed when the government that was sustained by our taxes enslaved us?

How could we meet on equal footing with the Americans when we had no part in the sacrifices which won for them freedom, when the land that received our best degraded us?

How could we then believe that we would share the blesings of the new world by simply expressing our willingness and desire to become a vital part of its people, when we received no recognition from the land of our birth for our sacrifices?

Unmerited Loyalty

The flag under which we were born and reared was drenched with the blood of our dear ones. Its every flutter sent forth new injustices, greater oppressions, and deplorable crimes.

We paid heavy tribute to the government. We toiled for the existence of the country. We thought, prayed and dreamed for the betterment of the conditions of its people.

What did we get in return for these aspirations?

Gallows and guillotines, horrible butcheries, and untold persecutions by the sanction of the law.

One day we found ourselves in America. Our experiences, on the whole, justified the impressions conveyed to us by the Statue of Liberty.

Heaven on Eearth

We felt no chains of despotism. No law of wrong pounded on us as in the Old Country. "Divinely" appointed kings and classes did not lurk at every nook and corner and deprive us of our God given rights. Progress beckened us on. Democracy opened before us wonderful oppor-

tunities and the spirit of the land bade us upward and onward.

We first thought we were in a dream — wandering in a fairyland where celestial laws governed its people.

Still possessed of the old horrors we shunned the officers — we trembled in their presence, but they left us uninjured. They did not molest us. They did not exact tribute from us. They did not intimidate us or do a thousand and one unfair things to enrich their coffers.

It was then we fully realized that we were in the land where democracy promised equality of men, where the ballot had given each and all the opportunity to make America the fairest place in the world, where wrongs existed because of ignorance and not because of the law.

Privileges Sacred

Our past sufferings made us see the sacredness of the privileges extended to us here in America. The memory of the millions whom we had left behind brought to our minds their terrible plights. They, too, needed to be free. They, too, deserved the benevolent influence of democracy.

Conscious of our moral obligations toward the land that gave us refuge and still believing that the perpetuity of the privileges of America might some day offer a haven for those who were still in the grip of despotism, we dedicated ourselves to labor for our adopted country that its purpose and its true mission might be fulfilled sooner and mankind realize the higher meaning of life.